

A Year Book
of
The Church and Social Service
In the United States

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A YEAR BOOK OF THE CHURCH
AND SOCIAL SERVICE IN
THE UNITED STATES



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The Church and Social Service
In the United States

PREPARED FOR
THE COMMISSION ON THE CHURCH AND SOCIAL SERVICE
OF THE
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN
AMERICA

By HARRY F. WARD

ASSOCIATE SECRETARY OF THE FEDERAL COUNCIL COMMISSION

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THE COMMISSION ON THE CHURCH AND SOCIAL SERVICE

INTRODUCTORY NOTE

THIS Year Book is an attempt to bring together, from various sources, information which may be needed by pastors and church-workers concerning the social service movement in the churches.

In this first effort to gather the scattered facts, there will be some inaccuracies and not a little incompleteness. Those who can furnish corrections and additional information are earnestly requested to send them to the office of the Federal Council Commission on the Church and Social Service, 105 East 22nd St., New York City.

HARRY F. WARD.

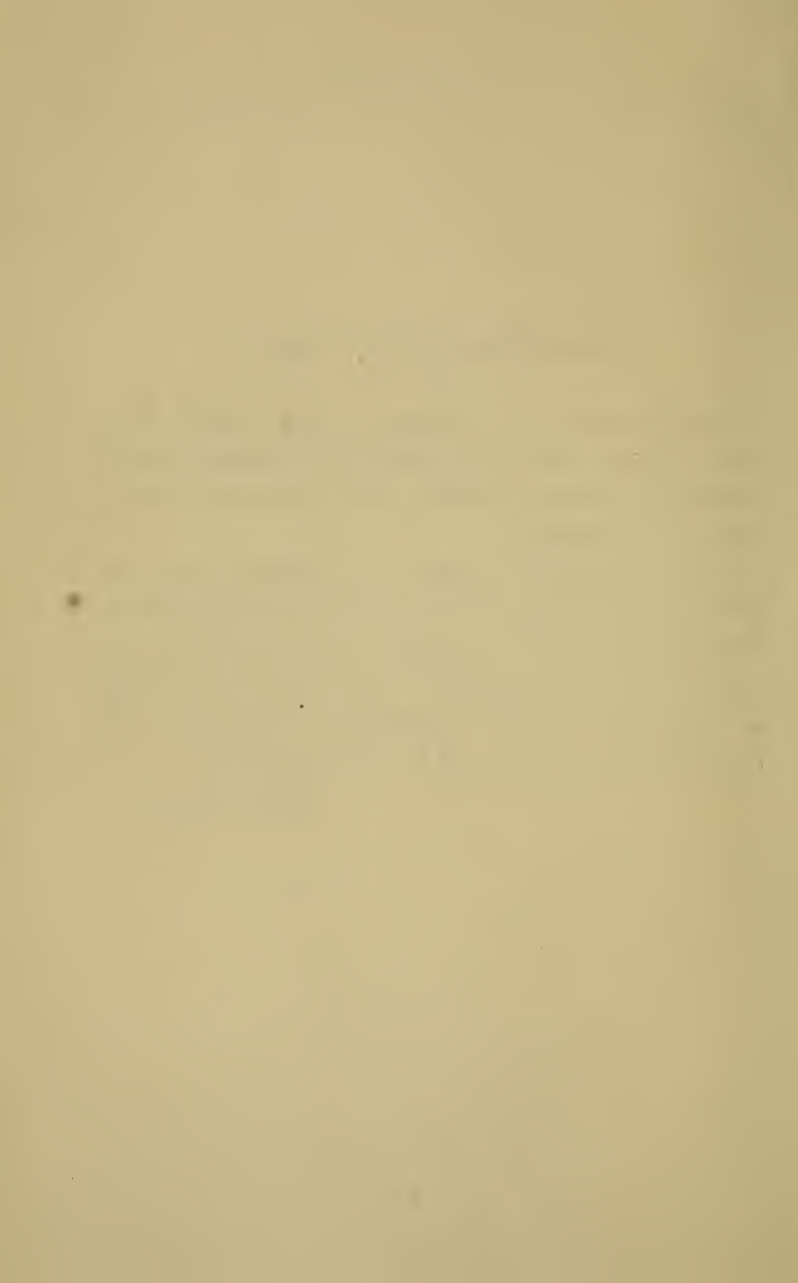


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DIRECTORY OF CHURCH SOCIAL SERVICE ORGANIZATIONS.

I. CONNECTED WITH THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

A. *With Executive or Field Secretaries.*—

Commission on the Church and Social Service representing constituent bodies of the FEDERAL COUNCIL; Rev. Charles S. Macfarland, secretary, 612 United Charities Building, 105 East 22nd Street, New York City.

BAPTIST—Department of Social Service and Brotherhood, Rev. Samuel Z. Batten, secretary, 1701 Chestnut Street, Philadelphia, Pa.

CONGREGATIONAL—Social Service Commission, Rev. Henry A. Atkinson, secretary, 14 Beacon Street, Boston, Mass.

METHODIST—Federation for Social Service, Rev. Harry F. Ward, secretary, 2512 Park Place, Evanston, Ill.

PRESBYTERIAN—Bureau of Social Service, 156 Fifth Avenue, New York.

PROTESTANT EPISCOPAL—Joint Commission for Social Service, Rev. Frank M. Crouch, Field Secretary, The Church Missions House, 281 Fourth Avenue, New York City.

B. *Organized Agencies without Field Secretaries.*—

CHRISTIAN CHURCH—Commission on Social Service of the American Christian Convention, Rev. O. W. Powers, secretary, Dayton, Ohio.

DISCIPLES OF CHRIST—Commission on Social Service and the Country Church, Prof. Alva W. Taylor, secretary, Bible College, Columbia, Mo.

SOCIETY OF FRIENDS—Social Service Commission, Prof. Rufus M. Jones, chairman, Haverford College, Haverford, Pa.

UNITED PRESBYTERIAN CHURCH—Committee on Social and Industrial Conditions. Rev. H. H. Marlin, secretary, 5151 Penn Avenue, Pittsburgh, Pa.

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C. *No Organized Agencies*, but for information the following Correspondents may be addressed:

- NATIONAL BAPTIST CONVENTION—Prof. R. B. Hudson, Selma, Alabama.
- FREE BAPTIST—Prof. Alfred W. Anthony, Lewiston, Maine.
- GERMAN EVANGELICAL SYNOD—Rev. Jacob Pister, 6062 Montgomery Road, Cincinnati, Ohio.
- EVANGELICAL ASSOCIATION—Bishop S. C. Breyfogel, 836 Center Avenue, Reading, Pa.
- LUTHERAN CHURCH, GENERAL SYNOD—Rev. A. J. Turkle, 11 Riverview Avenue, Pittsburgh, Pa.
- MENNONITE CHURCH—Rev. S. K. Mosiman, Bluffton, Ohio.
- METHODIST EPISCOPAL CHURCH (SOUTH)—Rev. John M. Moore, 810 Broadway, Nashville, Tenn.
- AFRICAN M. E. CHURCH—Bishop Cornelius Shaffer, 3044 Rhodes Avenue, Chicago, Ill.
- AFRICAN M. E. ZION CHURCH—Bishop Alexander Walters, 208 West 134th Street, New York.
- COLORED M. E. CHURCH IN AMERICA—Rev. N. C. Cleaves, Columbus, S. C.
- METHODIST PROTESTANT CHURCH—Pres. H. L. Elderdice, Westminster Theological Seminary, Westminster, Md.
- MORAVIAN CHURCH—Rev. Edward S. Wolle, 601 N. 18th Street, Philadelphia, Pa.
- PRESBYTERIAN CHURCH IN THE U. S. (SOUTH)—Prof. James R. Howerton, Lexington, Va.
- REFORMED CHURCH IN AMERICA—William T. Demarest, 25 East 22nd Street, New York.
- REFORMED CHURCH IN U. S.—Rev. C. E. Schaeffer, Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.
- REFORMED EPISCOPAL CHURCH—Rt. Rev. Samuel Fallows, 2344 Monroe Street, Chicago, Ill.
- REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD—Pres. David McKinney, 218 Woolper Avenue, Cincinnati, Ohio.
- SEVENTH DAY BAPTIST CHURCH—Pres. Boothe C. Davis, Alfred University, Alfred, N. Y.
- UNITED BRETHREN CHURCH—Rev. C. Whitney, United Brethren Building, Dayton, Ohio.
- UNITED EVANGELICAL CHURCH—Rev. J. W. Messinger, Williamsport, Pa.

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WELSH PRESBYTERIAN CHURCH—Rev. Robert E. Roberts, 223 Twin Street, Rome, N. Y.

II. NOT CONNECTED WITH THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

UNITARIAN—Department of Social Service and Public Service, American Unitarian Association, Rev. Elmer S. Forbes, secretary, 25 Beacon Street, Boston, Mass.

ROMAN CATHOLIC—Social Service Commission of the American Federation of Catholic Societies, Rev. Peter E. Dietz, secretary, 503 Murray Avenue, Milwaukee, Wis.

UNIVERSALIST—Social Service Committee of the Universalist Church, Rev. Clarence R. Skinner, secretary, Universalist Publishing House, 359 Boylston Street, Boston, Mass.

JEWISH—Central Conference of American Rabbis, Rabbi Solomon Foster, Committee on Synagogue and Industrial Relations, 264 Clinton Avenue, Newark, N. J.

III. SOCIAL SERVICE ORGANIZATIONS IN CANADA AND ENGLAND.

Canada:

SOCIAL SERVICE COUNCIL OF CANADA—Joint secretaries, Rev. J. G. Shearer, Confederation Life Building, Toronto, Ont., and Rev. T. Albert Moore, Wesley Building, Toronto, Ont.

CHURCH OF ENGLAND—Committee on Moral and Social Reform, secretary, Rev. R. L. Bridges, St. James Parish House, Toronto, Ont.

BAPTIST CHURCH—Department of Social Service, General Secretary, Rev. S. Edward Grigg, 223 Church Street, Toronto, Ont.

METHODIST CHURCH—Department of Temperance and Moral Reform, General Secretary, Rev. T. Albert Moore, Wesley Building, Toronto, Ont.

PRESBYTERIAN CHURCH—Board of Social Service and Evangelism, General Secretary, Rev. J. G. Shearer, Confederation Life Building, Toronto, Ont.

England:

INTERDENOMINATIONAL CONFERENCE OF SOCIAL SERVICE UNIONS—Miss Lucy Gardner, The Mill House, Wormingford, Colchester.

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BAPTIST UNION—Edward E. Hayward, secretary, Baptist Church House, Southampton Row, W. C. London.

CATHOLIC SOCIAL GUILD—Mrs. V. M. Crawford, secretary, 105 Marylebone Road, London.

CHRISTIAN SOCIAL UNION—N. Nalder Williams, secretary, Selwyn College, Cambridge.

CONGREGATIONAL UNION SOCIAL SERVICE COMMITTEE—Rev. Wm. Reason, secretary, Memorial Hall, Farringdon Street, E. C. London.

FRIENDS SOCIAL UNION—J. St. G. Heath, secretary, Woodbrooke Settlement, Selly Oak, Birmingham.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE—Rev. J. S. Burgess, secretary, 38, Lodge Lane, Flowery Field, Hyde.

PRESBYTERIAN SOCIAL SERVICE UNION—Rev. J. A. Wilson, secretary, 21 Rowlandson Terrace, Sunderland.

PRIMITIVE METHODIST UNION FOR SOCIAL SERVICE—Rev. E. B. Storr, secretary, 49, Oakwood Road, Blackhill, Co. Durham.

UNITED METHODIST CHURCH SOCIAL SERVICE UNION—Rev. W. G. Peck, secretary, 18, Wellington Street, Blackburn.

WESLEYAN METHODIST UNION FOR SOCIAL SERVICE—Rev. W. F. Lofthouse, secretary, M. A., Handsworth College, Birmingham.

A Year Book of the Church and Social Service in the United States

I.

THE SOCIAL SERVICE MOVEMENT IN THE CHURCHES.¹

THE roots of the present social service movement in the churches run down into the religion of Israel. The influence of the Old Testament has been one of the great permanent forces making for democracy and social justice.

SOCIAL INFLUENCE OF THE PROPHETS.

The prophets are the beating heart of the Old Testament. Modern study has shown that they were the real makers of the unique religious life of Israel. The constructive sociology of the Bible is to be found largely in the Hebrew Law, which aimed to prevent the enslavement of the Hebrew people, both legal and economic, by securing

¹ The material for this chapter has been largely taken, by permission, from the two books of Prof. Walter Rauschenbusch: "Christianity and the Social Crisis," and "Christianizing the Social Order" (Macmillan). Quotation marks, without reference, indicate matter taken unchanged from these sources.

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economic independence for the family. Its underlying conception is that of the nation as one great family. Its fundamental idea is Brotherhood. The prophets were the moving spirits in the working of this idea into the national life. They presented religion in ethical and therefore in social terms. They were almost indifferent to its ceremonial side, but turned with passionate enthusiasm to moral righteousness as its true domain. Their religious concern was not restricted to private religion and morality, but dealt prominently with the social and political life of their nation. Their sympathy was wholly and passionately with the poor and the oppressed, of whom they were the outspoken champions. They proclaimed a primitive democracy based upon an approximately equal distribution of the land. They cherished a large ideal of the ultimate perfection of their people. They looked for the Day of Jehovah; it was to them what the social revolution is to modern radicals, but it was expressed in terms of moral justice rather than in economic prosperity. It was to come by divine help and not by mere social evolution. They rose above the kindred prophets of other nations through their moral interest in national affairs, and their spiritual progress and education were intimately connected with their open-eyed comprehension of the larger questions of contemporary history. When the nation lost its political self-government and training, apocalyptic dreams and bookish calculations, together with a narrow religious individualism, took the place of the sane political program and the wise historical insight of the great prophets, and Judaism became a decadent system.

SOCIAL MESSAGE OF JESUS.

The social program and the social hopes of the prophets were fulfilled in Jesus. His ministry was largely concerned with human needs. His central teaching of the Kingdom of God is a collective conception involving the whole social life of man. He desires to replace a society resting on coercion, exploitation and inequality with one

resting on love, service and equality. Like the prophets, he is indifferent to ritual and sternly insistent on conduct as a test of religion. It is not simply that his social teachings are significant, but that his whole teaching, like his life, is social. Behind the social hope of the prophets he puts the power of the categorical imperative. He instills it with the dynamic of the law or brotherhood as the revelation and expression of the divine. His was a revolutionary consciousness. His attack on the leaders and authorities of his day was of revolutionary boldness and thoroughness.

"Jesus was not a mere social reformer. Religion was the heart of his life, and all that he said on social relations was said from the religious point of view. He has been called the first socialist. He was more; he was the first real man, the inaugurator of a new humanity. But as such he bore within him the germs of a new social and political order. He was too great to be the Saviour of a fractional part of human life. His redemption extends to all human needs and powers and relations. Theologians have felt no hesitation in founding a system of speculative thought on the teachings of Jesus, and yet Jesus was never an inhabitant of the realm of speculative thought. He has been made the founder and organizer of a great ecclesiastical machine, which derives authority for its offices and institutions from him, and yet 'hardly any problem of exegesis is more difficult than to discover in the gospels an administrative or organizing or ecclesiastical Christ.'"¹

"There is at least as much justification in invoking his name today as the champion of a great movement for a more righteous social life. He was neither a theologian, nor an ecclesiastic, nor a socialist. But if we were forced to classify him either with the great theologians who elaborated the fine distinctions of scholasticism; or with the mighty popes and princes of the Church who built up their power in his name; or with the men who are giving their heart and life to the propaganda of a new social system—where should we place him?"

¹ Peabody, "Jesus Christ and the Social Question."

THE EARLY CHURCH.

Primitive Christianity while under the fresh impulse of Jesus was filled with social forces. In its later history the reconstructive capacities of Christianity were paralyzed by alien influences which penetrated from without and clogged the revolutionary moral power inherent in it. Other-worldliness, asceticism and monastic enthusiasm, sacramental and ritual superstitions drifted in from contemporary heathen society. From Greek intellectualism came a dogmatic bent. The union of church and state was a reversion to pagan religion. The curse of despotism, which lay upon all humanity, affected the church, resulting in the lack of political rights and interests among the mass of Christian people and the disappearance of the original democracy of the church organization.

The church still concerned itself with some works of charity, but it did not find a wider social mission until the Middle Ages.

THE REFORMATION.

"The religious reform movements of the Middle Ages were very closely connected with wider social causes: the changes created by the Crusades, the consequent rise of commerce, the growth of luxury, the transition to a money basis in industry, the rise of the cities and the development of a new city proletariat. The movement of Francis of Assisi, of the Waldenses, of the Humiliati and Bons Hommes, were all inspired by democratic and communistic ideals. Wycliff was by far the greatest doctrinal reformer before the Reformation; but his eyes, too, were first opened to the doctrinal errors of the Roman Church by joining in a great national and patriotic movement against the alien domination and extortion of the Church. The Bohemian revolt, made famous by the name of John Hus, was quite as much political and social as religious. Savonarola was a great democrat as well as a religious prophet."

"The prime cause of the Reformation was the smouldering anger of the Northern nations at their financial exploitation by the Italian papacy. Luther's great manifesto 'to the Christian Nobility of Germany' was a tremendous social, educational, and ecclesiastical reform program. He secured the support of the princes and nobles because he said with a thundering voice what all felt about the extortion and oppression of the ecclesiastical machine. At the Diet of Worms in 1521 nearly all the German states were friendly to him, but they cared nothing for his doctrinal differences, and would have been best pleased if he had abjured them.

"The glorious years of the Lutheran Reformation were from 1517 to 1525, when the whole nation was in commotion and a great revolutionary tidal wave seemed to be sweeping every class and every higher interest one step nearer to its ideal of life. When it became 'religious' in the narrower sense, it grew scholastic and spiny, quarrelsome, and impotent to awaken high enthusiasm and noble life. The scepter of leadership passed from Lutheranism to Calvinism and to regenerated Catholicism. Calvinism had a far wider sphere of influence and a far deeper effect on the life of the nations than Lutheranism, because it continued to fuse religious faith with the demand for political liberty and social justice."

Out of the Reformation came other significant social movements. The Peasants' Rising in 1525 in Germany embodied the social ideals of the common people; the Anabaptist movement, which began simultaneously, expressed their religious aspirations; both were essentially noble and just; both have been most amply justified by the later course of history; yet both were quenched in streams of blood and have had to wait till our own day for their resurrection in new form.

NATIONAL MOVEMENTS.

The next social expression of religion was in certain national movements. The greatest forward movements in

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religion have always taken place under the call of the great historical situations.

"Nations rise to the climax of their life, and humanity unfolds its enormous dormant capacities only when religion enters into a living and inspiring relation to all the rest of human life. Under an impulse which was both religious and national the little Netherlands, hardly three million people on marshy soil, resisted the greatest and richest and most relentless power of Europe for eighty years, leaped to the van of European sea power, and became the leader in the great political coalitions of Europe. Under the same unity of religious and political enthusiasm Sweden, with only a million men on rocky and snow-bound soil, came to the rescue of Protestantism under Gustavus Adolphus and dictated terms to Europe. England would have been glad to help, but was held down by the selfish dynastic policy of James I. Thus in past history religion has demonstrated its capacity to evoke the latent powers of humanity, and has in turn gained a fresh hold on men and rejuvenated its own life by supporting the high patriotic and social ambitions of an age."

THE EVANGELICAL REVIVAL.

The next striking manifestation of the social end of Christianity was in connection with the Evangelical Revival in the eighteenth century. The later English historians all bear witness to the fact that no other force has so deeply affected the modern developments of English life. In that revival Methodism was born, and "it became a social factor of first significance."¹ It changed directly and indirectly the whole face of English communal life, and lifted into new light the mighty problems with which England had soon to occupy herself. The Methodist class meeting gave the personal touch to the charity of England and together with the village chapel prepared the English working men for political and social democracy.

¹ Social meaning of Modern Religious Movements in England, T. C. Hall.

Probably no four or five factors together have had the same social significance "for the future of England's empire as the Methodist phase of the Evangelical Revival."¹

Along with that must be put the social significance of the rise of the Evangelical Party in the Church of England. These two together originated the movement against slavery, the movement for prison reform and reform in poor relief. They threw their forces into the struggle for the Reform Bill and the repeal of the Corn Laws which gave democracy a living chance, and then, even though they had to turn against their allies, they led the fight against factory slavery and secured the first labor legislation.

MODERN SOCIAL PROPHETS.

The next step in the social expression of religion was the work of that group, some of whom called themselves Christian Socialists, who proved once again that the wider social outlook is almost invariably the condition for the prophetic gift. The men of our own age who have had something of the prophet's vision and power of language and inspiration have nearly all had the social enthusiasm and faith in the reconstructive power of Christianity. Maurice and Kingsley, Ruskin and Carlyle, Lamennais and Mazzini and Tolstoi, were in their measure, true seers of God, and they made others see.

THE MISSIONARY AWAKENING.

The direct spiritual successors of the English group of modern social prophets were the men who developed the settlement movement and the Forward Movement in modern city church work, such men as Toynbee and Barnett on one hand and Hugh Price Hughes and John Clifford on the other. It was out of this settlement and institutional church movement on both sides of the Atlantic,

¹ Social meaning of Modern Religious Movements in England, T. C. Hall.

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a movement to apply the gospel to all the needs and activities of life, that the present social service movement was organized. It is a product of the modern missionary awakening, of that spirit which in the last century sent one group across the seas to the darkness of heathen lands and another group down into the darkness of Christian cities. Both groups found themselves compelled to apply the gospel to social conditions.

The social work of foreign missions has been not the least of its triumphs. In our own cities, those who were laboring to apply the gospel to the whole of life, found that it must reach out and transform the surroundings as well as the people; that if it was to be effective in individual life, it must also reach the social, industrial and political conditions which were so largely affecting life. Thus the Salvation Army developed its manifold social ministry and in all denominations the men who were developing a social ministry in their churches gradually came together behind a common program and common methods, forming the present denominational organizations.

In the United States the pioneers of Christian social thought to whom a tribute of honor is due are Washington Gladden, Josiah Strong and Richard T. Ely. "These men had matured their thought when the rest of us were young men, and they had a spirit in them which kindled and compelled us." The honors of leadership in various phases of organized effort are fairly distributed among different denominations.

"The Protestant Episcopal Church, for instance, failed to take any leading part in the older social conflicts with alcoholism and with slavery, but in the present struggle against industrial extortion it has furnished far more than its share of workers and leaders. The Church Association for the Advancement of the Interests of Labor (C. A. I. L.) organized by a few ministers in 1887, was probably the first organization of social Christianity in this country."

"The Brotherhood of the Kingdom, formed in 1893, was one of the earliest organizations of social Christianity in the country.

Its early members were all Baptists, and it might have become the organization of Baptist radicals, but it chose the broadest interdenominational bases on principle, and the denomination thus gets no credit for an enterprise born of its best spirit."

"By the establishment of its Department of Church and Labor in 1903 the Presbyterian Church had won a pre-eminence which all may envy, but which none will grudge, for its work has been nobly free from denominational selfishness and has benefited all."

"The Congregationalists, Baptists, Disciples, Unitarians, and Universalists, with their sib and kin, represent the principles of pure democracy in church life. That is their spiritual charisma and their qualification for leadership in the democratization of the social order. Their loose-jointed organization makes united action more difficult for them than for other churches, but they have been prolific of men whose freedom of thought and resolute love of justice showed that they had been suckled with the milk of independency."

"The honor of making the first ringing declaration in a national convention belongs to the Methodist Episcopal Church. Every General Conference of the Church since 1892 had been memorialized by some minor body pleading for action. In 1908 no less than thirteen annual conferences beside various preachers' meetings presented memorials. The bishops in a cautious way devoted a large part of their episcopal address to the subject. The Committee on the State of the Church presented a brave and outspoken report, culminating in a kind of Bill of Rights for labor, and ending in a splendid summons to all the militant forces of this great Church to do their part in the pressing duty of the hour."

"Immediately after the Methodist General Conference, in December, 1908, the Federal Council of the Churches of Christ in America was organized at Philadelphia, representing and uniting thirty-three Protestant denominations. This organization marked an epoch in the history of American Protestantism. But no other session created so profound an interest as that devoted to 'Social Service.' The report of the Commission was heard with tense feeling, which broke into prolonged and enthusiastic applause at the close. The Bill of Rights adopted by the Methodist Conference was presented with some changes and adopted without the slightest disposition to halt it at any point."

"Nearly every great denominational convention since that time has felt the obligation to make a serious pronouncement

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on the social questions. In several cases the social creed of the Federal Council was adopted; for instance, by the Congregational Council in 1910. When any change was made, it was in the direction of increased emphasis."

One of the first results of the formation of the Federal Council of the Churches of Christ in America was the organization of a Commission on the Church and Social Service. This has co-ordinated the work of the various denominations and in this field there have been taken the most significant steps toward realizing the fundamental unity of Christendom. It is significant that in 1906, "when the Congregationalists, the United Brethren and the Methodist Protestant bodies, together comprising over a million members, were on the point of entering into organic union, a creed was adopted in which one of the five articles was wholly devoted to the social duty of the Church: 'We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in holding forth the word of life, but in the support of works and institutions of pity and charity, in the maintenance of human freedom, in the deliverance of all those that are oppressed, in the enforcement of civic justice, and in the rebuke of all unrighteousness.'" In the Men and Religion Forward Movement of 1910, nothing was more remarkable than the response of the men of the churches to the social service message and program.

The social movement has reached deep down into the educational work of the churches. It is now influencing the program of the Sunday School and Young People's Societies, and forms a part of the work of the theological seminary; and is expressing itself in the Roman Catholic Church and in the Jewish Communion. Prof. Rauschenbush thus summarizes the situation:

"The social awakening is an epoch in the history of the American churches, and it will move with the slow tread of great historic events. No fair-minded man should demand that a great composite body like the Christian Church shall be wide-awake and intelligent at the dawn of a new

era, while political parties, the Law, the Press, the colleges, and the working class itself are just beginning to rub the sleep from their eyes. For years to come this new social interest in the churches will be vague, groping, sentimental, timid, and inefficient. We shall follow false cries and watchwords. We shall be like an army moving against a hillside before the enemy's batteries are unmasked.

"But the Church is moving, and the Master of the Church is behind it. 'He has sounded forth the trumpet that shall never blow retreat.' Even in these first uncertain days the Church has builded better than it knew. It has created the situation that is to educate it. Those who come after us will judge how well or ill we played our part, but whenever men hereafter write the story of how Christendom became Christian, they will have to begin a new chapter at the years in which we are now living.

"I confess that my faith falters in the very act of professing it. The possibilities are so vast, splendid, so far-reaching, so contradictory of all historical precedents, that my hope may be doomed to failure. The American churches may write one more chapter in the long biography of the disappointed Christ, which our sons will read with shame and our enemies with scorn. But for the present the East is aflame with the day of Jehovah, and a thousand voices are calling. If failure comes, may it find our sword broken at the hilt."

II.

CHURCH SOCIAL SERVICE ORGANIZATIONS.

WITH EXECUTIVE OR FIELD SECRETARIES.

THE FEDERAL COUNCIL COMMISSION ON THE CHURCH AND SOCIAL SERVICE.

HISTORY AND ORGANIZATION.

THE Federal Council, including thirty-one evangelical denominations and communions as constituent bodies, operates in the interest of Social Service through the Commission on the Church and Social Service, appointed at the organization of the Council in Philadelphia, 1908. At Philadelphia, the previous Committee on the Church and Modern Industry gave utterance to a message which was unanimously adopted by the Council, has become historic, has since been reaffirmed by practically all the leading church assemblies and received with gladness by social leaders and workers in all spheres of service.

The Commission on the Church and Social Service was thoroughly organized, and in the spring of 1911 Rev. Charles S. Macfarland was elected as its Secretary, its offices being in association with those of the Federal Council.

Dr. Macfarland, now the General Secretary of the Federal Council, also serves as the Secretary of the Commission.

These offices contain a large Social Service Library, which adds all the latest books, has on file about two hundred social and industrial magazines and papers, and contains the literature pertaining to social work issued by all the movements, both religious and general.

Its most important work is that of correlating and coordinating the various denominational commissions and movements; and it has already gone a long way in bringing the denominational work into unity.

CONFERENCES.

Its first Interdenominational Conference was held at Boston in June, 1911, and consisted of representatives of the evangelical denominations which were definitely organized in the interest of Social Service. This preliminary Conference requested that Secretaries Macfarland, Atkinson, Crouch, Stelzle and Ward arrange for an Interdenominational Conference to which all the constituent bodies of the Federal Council should be invited to send delegates. In accordance with this action, at an Interdenominational Conference held at Chicago, November, 1911, seventeen denominations were represented by delegates elected or appointed by denominational action, and the agreement was that the various denominational committees and departments should co-operate through the Federal Council Commission.

A third Conference, with a large attendance representing nearly all the constituent denominations of the Federal Council, was held at Chicago in December, 1912.

SECRETARIAL FORCES.

A Secretarial Council was recommended, to consist of the denominational secretaries of those Commissions having such executives, with the understanding that the Secretary of the Federal Council Commission should represent in the Council all the other denominations which did not have executive secretaries.

The Commission has voted that these Secretaries be made Associate Secretaries of the Federal Council Commission, subject to the acceptance of the arrangement by the denominational organizations. These Associate Secretaries are as follows: Henry A. Atkinson, Secretary of the Congre-

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gational Commission on Social Service; Samuel Z. Batten, Secretary of the Baptist Department of Social Service and the Brotherhood; Frank M. Crouch, Field Secretary of the Protestant Episcopal Joint Commission; Harry F. Ward, Secretary of the Methodist Federation for Social Service. Through this Council the denominational agencies are working together, issuing their literature in common, dividing the work and co-operating at every possible point, both nationally and locally, and each Secretary, so far as it does not interfere with his denominational interests, is making his work interdenominational.

GENERAL PLAN OF WORK.

The whole work of the Commission is proceeding in this way, conceiving its function to be that of bringing the denominational forces to work together, rather than considering itself as an independent body. Its "Plan of Work" has been approved and adopted by the Executive Committee of the Federal Council, the Interdenominational Social Service Conference at Chicago, the various denominational Commissions or Committees, and was also approved by the Federal Council in session at Chicago, December, 1912.

The Commission is made up of about 125 of the leading social workers of the nation, who represent distinctively the view-point of the churches, and some of the important items in its current program are as follows:

Close relationship is being established with the theological seminaries, the schools for training social workers and other institutions of learning, in the particular interest of training men and women for a social service which will have the distinctively spiritual point of view.

The Commission is working in close relationship with all the national agencies for social reform, including the National Child Labor Committee, the Playground and Recreation Association, the American Association for Labor Legislation, and all other like organizations. It co-operates with the National Conference of Charities and Correction, the Southern Sociological Congress, and similar movements

in conducting departments of the Church and Social Service.

Plans are arranged to co-operate with the Industrial and Social Service Departments of the International Committee of the Young Men's Christian Associations, and the newly created Industrial Department of the Young Women's Christian Associations, and the Young People's Society of Christian Endeavor and kindred societies, so that the work of these important agencies may be fully available for the use of the churches.

One of its most important movements is its nationwide campaign for one-day-in-seven for industrial workers. Last year, on Labor Sunday, over twenty thousand pastors and churches are known to have carried out the suggestions and program of the Commission, and in most of the pulpits the question of the industrial seven-day week was presented. Its Secretaries are received as "fraternal delegates" at the annual sessions of the American Federation of Labor.

The Commission also participated in many ways in the Men and Religion Forward Movement, and has assisted in the conservation work of its Social Service Committees.

The various Secretaries of the Council are developing social evangelism and civic revivals, and they are available for the services of Church Federations and other organizations in local communities for this purpose.

Several important investigations have been made, particularly of the industrial conditions in the steel industry at South Bethlehem, Pennsylvania; the industrial warfare at Muscatine, Iowa; and at the present time a Committee is making an investigation of the situation revealed at Paterson, N. J. A committee has also been instructed to report on prison conditions.

The literature of the Commission is assuming large proportions, and includes the reports of these investigations, study courses and bibliographies, social service catechisms, and similar material for the guidance and instruction of pastors and church classes, covering social questions and presenting them from the point of view of the obligation and opportunity of the churches. Arrangements are being

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made to publish handbooks jointly with other organizations issuing common publications, especially those issuing Home Mission, Industrial and Social Service Handbooks like the Missionary Education Movement, and the Association Press. The Secretaries themselves contribute to the literature on Social Service, new books having recently appeared, by Secretaries Ward, Batten and Macfarland.

DEPARTMENT OF THE CHURCH AND COUNTRY LIFE.

One of the most important movements under way at the present moment is that in the interest of country life and rural betterment. This department is now being organized, preliminary surveys of the agencies in the field have been made, and it is hoped that the work will be carried on in a genuinely interdenominational way in the interest of the country church.

Rev. Charles O. Gill has been engaged as Field Investigator in this department, and the first results of this work appear in "The Country Church," an important volume published by authority of the Federal Council. Mr. Gill has also investigated rural church conditions in Europe, as a Commissioner of the Federal Council, and his report will be issued during 1914.

The churches are also working increasingly together in local communities. Most of the Federations of Churches are formed with community problems and social uplift as their objectives.

The Conservation of the Men and Religion Forward Movement has largely been through the Social Service Committees.

In some cities, Social Service Secretaries have been engaged to give their whole time to the work of the federated churches.

Literature describing the work of the churches in association with the Federal Council may be obtained on application to Rev. Charles S. Macfarland, Secretary, 612 United Charities Building, 105 East 22nd Street, New York.

THE FEDERAL COUNCIL COMMISSION.

Organization for 1914.

REV. JOSIAH STRONG, *Chairman.*

PROF. GEORGE W. RICHARDS, *Recording Secretary.*

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Pres. Kenyon L. Butterfield	Henry Wallace
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Prof. Walter Rauschenbusch	Rev. G. B. Winton
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REV. CHARLES O. GILLField Investigator for Country Life
REV. CHARLES S. MACFARLANDSecretary

THE DEPARTMENT OF SOCIAL SERVICE AND BROTHERHOOD OF THE NORTHERN BAPTIST CONVENTION.

THE people called Baptists by their very history and fundamental principles should be interested in the Social Gospel and in Social Service. The beginnings of the modern Baptist churches are found in the Anabaptist movement of the sixteenth century. It has become quite evident to the student of history that this was quite as much a social as a religious movement. The leaders of the new faith preached the Kingdom of God; they threw their emphasis upon what was called "the Gospel of the common man"; they believed that the Gospel was a matter of experience and life; and they earnestly sought to establish justice in Church and Society. Their doctrines were in advance of the times and it fared hardly with them. From one cause and another the Social emphasis was largely lost. And so far as the Social Gospel is concerned the Baptists have differed in no essential respect from other Christian bodies. It is true that the Baptist principle was developed in some of its bearings, and great emphasis fell upon the negative idea—the separation of Church and State. In its political bearing the Baptist principle meant democracy in government; and impartial historians give great honor to the Baptists for their services in this respect.

In all of their history Baptists have been active in various lines of practical effort. It was perhaps natural that they should be among the first in modern times to take an active interest in missions. Baptists were among the pioneers in Sunday-school work. During the American Revolution Baptists almost to a man supported the colonists and advocated independence. In all times they have been active in general philanthropy. But in this respect it can hardly be said that they have been conspicuous above others on social duties.

The social emphasis early ceased among the Baptists and the Social Gospel dropped out of the current of Baptist life; so far as the social aspects of the Gospel are concerned,

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Baptists have differed in no essential respect from other bodies of Christians. In fact, strangely enough, it may be said that Baptists have been somewhat tardy in their acceptance of the modern idea of Social Service.

Twenty years ago a little company of Baptists, ministers and laymen, met in Philadelphia and organized "The Brotherhood of the Kingdom." In its spirit and aims we find the following: "The Spirit of God is moving men in our generation toward a better understanding of the ideas of the Kingdom of God on earth. Obeying the thought of our Master, and trusting in the prayer and guidance of his spirit, we form ourselves into a Brotherhood of the Kingdom, in order to re-establish this idea in the thought of the church and to assist in its practical realization in the world."

"Each member shall lay special emphasis on the Social aims of Christianity, and shall endeavor to make Christ's teaching concerning wealth operative in the church."

"On the other hand the members shall take pains to keep in contact with the common people, and infuse the religious spirit into efforts for social amelioration."

This was one of the very first organized expressions of the new social spirit that is now so manifest in our land. And it is significant that it was inspired by the idea of the kingdom of God as a divine human society on earth.

The Brotherhood within a year broadened its scope and became interdenominational. Through all these years the members have thrown great emphasis upon the social aspect of the Gospel. And a number of the Baptist members of the Brotherhood have been very active in developing the Social Service idea within the Baptist fellowship. Among the early Baptist members who have been active in this line may be mentioned: Dr. George Dana Boardman, Prof. W. N. Clarke, Prof. Walter Rauschenbusch, Dr. Leighton Williams, Prof. Spencer B. Meeser, Prof. Samuel Z. Batten.

Until the last few years the Baptists have had no organization which represented them as a body in their whole work for the Kingdom. We had a number of organizations representing the church; but each organization represented

one department of the work, as the Foreign Missionary Society, the Home Mission Society, the Publication Society, etc. In May, 1905, at St. Louis, during the meeting of the Home Mission Society, Rev. S. Z. Batten, then of Lincoln, Neb., offered the following resolution:

Whereas, Our Lord Jesus Christ has come to redeem the world and to fulfill the Kingdom of God; and *whereas* the Christian is interested in everything that concerns man's moral progress, and is called to act as the mediator between all classes of people.

Therefore, resolved: That a Committee of Seven be appointed to study the relation of the church to the social questions of our time and to endeavor to bring about more harmonious relations between the Christian people and working men; and *Resolved*: That this Committee shall have power and be authorized to bring any questions of pressing importance to the attention of our Baptist people and to secure their support in behalf of such social and reform measures.

This resolution was referred to the Executive Committee of the Home Mission Society. The next year, at Dayton, this Committee reported as follows:

"At the meeting last year the Society referred to the Board a resolution introduced for the appointment of a committee to study the relation of the church to the social questions of our time. After much consideration your Board is not prepared to recommend that the Society should assume responsibility for the appointment of such a committee, thereby practically creating a department of Christian Economics, with the numerous debatable questions involved, requiring more time for their just consideration than is available in the brief and crowded annual session of the Society. It seems, however, that matters of this character may be very properly considered by the General Convention of the Baptists of North America to which it is respectfully suggested they be referred." The Baptists were not ready to approve this new interest and nothing could be done.

In the meantime the Northern Baptist Convention was

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being organized to represent the denomination in their whole work for the Kingdom. The first regular meeting of the Convention was held at Oklahoma City in May, 1908. During the Convention a Conference of representative men decided that a resolution be presented, calling for the creation of a Social Service Commission, and the following was offered and adopted by the Convention:

Resolved: That we request the Northern Baptist Convention to appoint a committee of seven to study what is being done in the field of social service. To report the results from time to time to the churches through the religious press, and to report the total results to the Convention of 1909, together with such recommendations based thereon as may be deemed advisable.

As time has gone by and the work has developed other lines of interest and effort have been committed to the Commission, such as the Country Church and Temperance. Two years later the Commission was increased to fifteen and it was made a department of the Convention. In 1913 the Commission was further increased by the addition of three women.

The Commission during all the earlier years depended wholly upon volunteer workers. But it did much to promote the Social Service idea and to develop an active interest in the church. The Commission has presented a comprehensive report each year, defining Social Service, outlining a program of action and suggesting practical lines of effort.

In May, 1912, at the meeting of the Convention held in Des Moines, the resolution was adopted, recommending to the American Baptist Publication Society the consideration of this work, and authorizing the Commission to make such arrangements with the Society as seemed desirable for carrying on this work.

In the following September, at a meeting of the Board of the American Baptist Publication Society, a Department of Social Service and Brotherhood was created, and Prof. S. Z. Batten, of Des Moines College, was elected Secretary. The work of Social Service is thus fully recognized by the

denomination and is placed on an equality with all other departments of work.

The Commission is securing the creation of State Commissions in all the territory of the Convention; thus far nearly every state has acted favorably. In several states, efficient work has been done. The Commission is issuing much literature of various kinds bearing upon Social Service. It is issuing a number of volumes for Social Service Study under the general title, "The Social Service Series." The Commission has also been active in promoting the interests of the Country Church. Two years ago the Convention urged every church to develop a "constructive program for service of the social needs of the community, either singly or in the largest possible co-operation with others." To meet this demand the Commission has submitted and the Convention has approved "The Social Service Program;" this suggests some definite and practical lines of social effort in the Church, in the Family, in the Community, and in Industry. The Commission co-operating with the Commission on Religious and Moral Education, has worked out a comprehensive system of Social Studies for Sunday Schools, Young People's Society, Adult Classes, Brotherhoods and Study Groups dealing with many phases of Social Study, such as "The Social Ideals of the Old Testament," "The Social Teaching of Jesus," "The Social Awakening," "The Principles of Social Service," "Social Institutions," "Social Duties," "Social Problems," "Community Study," "Vocational Outlook."

The Commission has not sought to build up another organization to do Social Service work in the churches or in communities. It has sought rather to infuse the social service spirit into existing organizations, to indicate ways whereby these organizations can become socially effective, to gear up the devotion of our people to the social task of their communities, and to promote the practical efficiency of existing agencies. The objectives of the Social Service Department are as follows:

To make known the principles of Social Christianity.

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To interpret the Gospel of Jesus Christ in terms of human life and social redemption.

To arouse the spirit of Social Service in all of our churches.

To secure the co-operation of our churches with all other agencies doing Social Service work.

To suggest lessons in Social Service study for our people.

To outline definite and constructive programs for our churches in their work for community betterment.

To interpret the spirit and aims of the churches to the industrial workers of our land.

To show that the Christian Gospel leads to social effort and that true social effort is essentially Christian.

To represent the denomination in an official capacity at all meetings where Labor and Social Service are discussed.

The Department seeks to realize this objective by the following means:

By the discussion of Social Service work in the meetings of our churches.

By the consideration of the work of Social Service at associational meetings and state conventions.

By holding conferences and conventions at such times and places as seem necessary.

By distributing and publishing literature bearing upon this work.

By preparing Social Service Study lessons and by Correspondence Courses.

By the utilization of a speakers' bureau.

By co-operating with the Theological Seminaries in the work of Seminary Extension.

By giving special attention to the Country Church in its relation to Community Service.

By conducting Headquarters with a reference library and card index covering all phases of the work.

The members of the Commission are:

Prof. Mitchell Carroll, Washington, D. C.

Geo. W. Coleman, Boston, Mass.

Mrs. E. J. Goodspeed, Chicago.

Prof. C. J. Galpin, Madison, Wis.
Mrs. Helen B. Montgomery, Rochester, N. Y.
Prof. C. R. Henderson, Chicago.
Rev. Rivington D. Lord, Brooklyn, N. Y.
Dean Shailer Mathews, Chicago
Mrs. Geo. H. Ferris, Philadelphia.
Rev. Harold Pattison, New York.
Prof. Walter Rauschenbusch, Rochester, N. Y.
Prof. W. E. Rafferty, Kansas City, Kan.
Rev. W. Q. Rosselle, Philadelphia.
Rev. Geo. T. Webb, Philadelphia.
Rev. Louis J. Sawyer, San Francisco.
Rev. A. W. Wishart, Grand Rapids, Mich., with Prof. S. Z. Batten as chairman and Dr. Geo. T. Webb as Secretary.

In 1911, at Philadelphia, at the meeting of the Baptist World Alliance, a resolution signed by a number of delegates was presented, calling for the appointment of a World Alliance Social Service Commission. The Commission organized by electing Dr. John Clifford, of London, President, and a Vice-President for each country in the Alliance. A central Executive of five was created, consisting of Pres. M. G. Evans, Pres. E. Y. Mullins, Prof. Walter Rauschenbusch and Prof. S. Z. Batten as Chairman and Rev. J. W. Graves as Secretary. Efforts are being made and with marked success, to secure the creation of a Commission in each country of the globe. Many things indicate that the Baptist body throughout the world is accepting the Social Gospel and is taking an active interest in Social Service.

The Commission publishes a number of leaflets which will be sent to all who desire copies.

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SOCIAL SERVICE COMMISSION OF THE CONGREGATIONAL CHURCH.

The members of the Commission are:

Fred B. Hill, Northfield, Minn., Henry M. Beardsley, Kansas City, Mo., Graham Taylor, Chicago, Ill., Washington Gladden, Columbus, Ohio, John P. Sanderson, Chicago, Ill., Frederick A. Sumner, Milford, Conn., Edwin B. Robinson, Holyoke, Mass., Willard B. Thorpe, San Diego, Cal., Arthur E. Holt, Manhattan, Kan.

The purpose of the Commission is to serve the causes of Industry, Country Life, Social Service, Organized Charity, and Men's Work.

This Commission is a development from the work of the Department of Labor and Social Service of the Congregational Brotherhood of America which it has incorporated. This Department grew out of the feeling that the time had come for action on the vital issues of our time, upon which all the great fellowships of American Churches have taken their position.

For over nine years the Congregational Churches, through their representative bodies, had been proposing the establishment of a department dealing with industrial conditions. The need was keenly felt, the practical difficulty being that there was no organization to become responsible for such action.

At the National Council held in Boston, October, 1911, the Congregational Brotherhood of America was requested "to assume the function of executive agency for the churches in order to promote the study and knowledge of local industrial conditions and relations, to enlist them and their memberships in practical efforts for the improvement of living and working conditions in accordance with Christian principles." It was also voted that the Brotherhood be requested to appoint a Secretary of Labor and Social Service, and institute such other means as may be employed for the effective exercise of this executive function.

The Brotherhood was voted the endorsement and co-

operation of all the churches participating in the action of their National Council.

The new Department was introduced by the Moderator of the National Council in the following terms:

"The Congregational Churches by their democratic constitution, as well as by their Christian Loyalty, have always been in closest sympathy with human and social situations. In movements for the betterment of Society, Congregationalism has been pre-eminent.

"The minutes of National Councils are usually considered dry reading, but those of the Congregational Churches are certainly inspiring, for they have to do not only with the vitalities of our faith, but with the needs of our world. The first Council in Oberlin, in 1871, dealt with such questions, as 'The Unity of the Church', 'The Consolidation of the Benevolent Societies', 'The Recent Treaty with Great Britain', 'Indian Affairs in Oregon', 'Intemperance and Caste', and every Council since then has demonstrated the warm and pulsing heart-beat of our interest in the amelioration of unjust and unrighteous conditions, while affording the evidence of our united prayers for the coming day,

'That man to man the world o'er
Shall brothers be for a' that.'

"It is therefore in the lines of our denominational tradition and development, that beneath the urgency of new occasions which teach new duties, we should emphasize our conviction, and accentuate our definite interest in the present social and labor situation, when ethics as well as economics are clamoring for recognition, sympathy, and acceptance on the part of all right minded, not to say, Christian people. This we have done by asking the Brotherhood, our young virile, and growing fellowship, to be for our denomination, representative, interpreter, and inspirer. It means a new recognition of the study of these imperative questions, for Congregationalism has slight respect for zeal without knowledge. It means a more efficient participation in the tragic human struggle, enlisting the full weight of our denominational prestige upon the side of sympathy, honor, righteousness; it means the kindling of a quicker, hotter passion within our own communion, for the

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weal of humanity, and the setting at work in more effective relationships of the eternal principles of our Gospel."

The Department adopted for its industrial platform the declaration of principles made and adopted by the Federal Council of the Churches of Christ in America in 1908, and announced as its functions:

To arouse our churches to a sense of obligation for the best Community Interests;

To impress the importance of Social Service;

To help secure more perfect justice for all men;

To bring about a closer co-operation of our Churches with the other agencies and organizations which are working for social uplift;

To direct the awakened social spirit into lines of greater efficiency;

To gather information as to what needs to be done, as well as what is being done, by our Churches and Brotherhoods for Labor and Social Service;

To bring about a better understanding between organized Capital, organized Labor and organized Religion;

To apply the Gospel of Jesus Christ to the Industrial needs of our day.

First among the declaration of principles upon which our new department is founded is this:

"We stand for equal rights and complete justice for all men in all stations of life."

There's a gospel, if we can get it understood.

And this, too, is the real "old time religion." Listen to Isaiah: "Your hands are full of blood, Wash you! Make you clean! Put away the evil of your doings from before mine eyes! Cease to do evil! Learn to do right! Seek justice! Relieve the oppressed! Secure justice for the orphan and plead for the widow!" And this from Micah: "He hath shewed thee, oh man, what is good; and what doth Jehovah require of thee, but to do justly and love kindness, and to walk humbly with thy God."

This department is going to help men to understand each other better; the employer to understand the employé; the

employé to understand the employer and the public to understand both. It is going to help all three find a basis for working out justice to them all—to help them be just to each other.

We are seeking to realize our objective by the following means:

(1) By discussion of Social Service problems in public meetings.

(2) Through literature printed and distributed.

(3) Through the study course we are offering.

(4) By the utilization of our speakers' bureau.

(5) By presentation of these subjects at the state conference of our churches.

(6) By means of conventions and special group conferences.

It was at the National Council of 1913 that the work of the Department of Labor and Social Service was merged into a large undertaking. At this gathering a social service commission of nine members was added to the denominational agencies, to promote the welfare of the country life and church, to deal with city problems and progress, and to improve industrial conditions and relations. Toward these ends, the Congregational Brotherhood turned over its national work to this commission, and dropping its national organization, decided to devote its energy to its state and local brotherhoods. Women are thus made eligible to participate in the direction of the social and community work in which they have always borne so large a part.

The Rev. H. A. Atkinson, formerly the secretary of the Brotherhood, becomes executive secretary of the Social Service Commission. While his special function and that of the Social Service Commission will be to inspire, inform, rally and deploy Congregationalists in applying the common faith to the improvement of the social conditions of the common life, yet their function was also specified to be co-operation with the Federal Council of the Churches of Christ in America, and with any and all other fellow-

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ships at work to promote that righteousness, peace and joy in which the "kingdom of the Father" consists.

The clear conviction of the denomination finds expression in the new creed adopted at Kansas City:

"We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the triumph of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and for life and glory everlasting."

The *Kansas City Times*, commenting on this creed, said:

"A great forward step in this formal recognition, as the basic principles of an ecclesiastical confession of faith, the promotion of justice, the progress of knowledge, the hastening of peace, and the realization of human brotherhood, as the true mission of the Church of Christ. That is the true mission of every religion worth believing, and thus the way is paved for the realization of this splendid dream of unity, which, when realized, will cast aside more of the mooring cables which have in the past been mistaken for the chains that link the Church to the throne of God. The Church is making banners out of its shrouds and cerements one by one and is hearing the wireless call of brotherhood that sends it to the rescue of the perishing of whom it sang in the old days without paying much attention to the lower lights along the shore.

"Can any real Christian, down in the silent depths of his praying heart, doubt that such a confession of faith as that which has been adopted by the Congregational council would have met with the joyful approbation of the great Founder of the Christian faith? Can he doubt that, from the cruel anguish of Cavalry, He would have smiled radiantly upon the declaration that the mission of the Church built upon His life, death and resurrection was to make men wiser, juster, at peace with each other—brothers? Not merely the brothers of unctuous hymns, of sonorous prayers, of dust-dry creeds;

not the brothers of fractricidal strifes and unfraternal hates. But the brethren of the Elder Brother. 'Behold, now are we all—all—the sons of God.'"

THE METHODIST FEDERATION FOR SOCIAL SERVICE.

On December 3, 1907, in the city of Washington, the Methodist Federation for Social Service was organized by a body of ministers and laymen of the Methodist Episcopal Church.

The organizers came from various parts of the country. The conviction had for years been taking shape in the minds of many that the Church should organize for this purpose. This spontaneous conviction, added to the fact that many others who were unable to attend the meeting had made known their hearty interest in the project, was favorable to the belief that it was timely and providential. The movement was a response also to a demand manifesting itself in various ways throughout the denomination.

Before the General Conference of 1892 was placed a memorial on The Church and Social Problems—a memorial prepared with great care by a committee of the New York East Conference and adopted by that body with deep conviction, no one dissenting. In 1896 a similar memorial was presented from the same Conference. To successive General Conferences memorials had gone up from various sections of the church, asking for some strong statement upon current social questions. At Los Angeles, in 1904, a report was presented covering certain phases of the subject, but no action upon it was secured.

To the General Conference meeting at Baltimore, in 1908, memorials were presented from several Annual Conferences; one asked that a Department of Church and Labor be established by the Board of Home Missions, another that a special Secretary of Immigration be appointed, a third that a commission be formed to investigate during the coming quadrennium the relation of the church to these vital questions and to report their conclusions to the next General Conference. To these were added one from the

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newly organized Methodist Federation for Social Service, asking recognition and setting forth its aims.

In response to these appeals the Committee on the State of the Church prepared and presented to the General Conference a statement which was unanimously adopted by that body.

This utterance will have permanent historic significance because it contained The Social Creed of Methodism, which has since been expanded by joint action into the Social Creed of the Churches.

The General Conference of 1908 also recognized the Methodist Federation for Social Service, directed that three bishops should be appointed to its Council, and assigned to it the following questions for investigation and report to the General Conference of 1912.

"What principles and measures of social reform are so evidently righteous and Christian as to demand the specific approval and support of the Church?"

"How can the agencies of the Methodist Episcopal Church be wisely used or altered with a view to promoting the principles and measures thus approved?"

"How may we best co-operate in this behalf with other Christian denominations?"

"How can our courses of ministerial study in seminaries and conferences be modified with a view to better preparation of our preachers for efficiency in a social reform?"

These questions were carefully considered during the quadrennium by a representative committee, the results of whose labors were turned over to the Executive Committee, which drafted the final answers and submitted its report to the General Conference of 1912.

This report, which was printed in the Handbook and so seen by every delegate, was carefully considered by the Committee on the State of the Church, and then submitted to the General Conference with the recommendation that it be adopted as its declaration, which was unanimously done.

This statement pledges the Church to co-operate in the general campaigns for Child Welfare, Public Health, Social

Purity, Organized Recreation, Industrial Safety, a Living Wage and International Peace; also in the movements against Poverty, Overwork and Crime, and to Civic Action to effect all these purposes. It also binds the church unceasingly to labor for the realization of Social Justice, the democratic control of industry and the conscious control of social progress. It becomes the official platform and program of the Methodist Episcopal Church in the field of social action, and the Methodist Federation for Social Service is declared to be the executive agency to rally the forces of the church in support of the measures thus approved.

In acceptance of this commission the Federation enlarged its work and put into the field as secretary, Rev. Harry F. Ward, part of whose time it had previously engaged.

The development of the work has been in educational and inspirational activities. With the slogan, "A community ministry for every church," the churches have been called upon to develop an immediate program in relation to the needs of childhood, to the care of the poor, the sick, the prisoner, and the prevention of poverty, disease, and vice, and for the improvement of industrial conditions. Several books and a large number of pamphlets have been issued and as much as 50,000 pieces of printed matter effectively distributed in one year. A Social Service Bulletin is issued bi-monthly, reaching regularly 3,000 individuals. An information bureau places at the service of the churches information concerning principles and methods gathered from every possible source. Social Service programs have been developed for the Brotherhood, the Epworth League, the Sunday-school, women's societies and Adult Bible Classes. Attention has been given to the development of social service interest in colleges and theological schools. A press service for the denominational papers has been carried on.

Special emphasis has been given to campaigns of social evangelism in order to: Expound the principles of Social Christianity; arouse the spirit of Social Service; suggest church activities for community welfare; interpret the

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Gospel to industrial workers. The Secretary has addressed in the past year 347 meetings and conducted 36 group conferences in 17 states. All types of communities, from 500 to 500,000 in population, have been reached. Besides reaching the church group, these meetings have reached the labor group, in churches, in their own halls and on the streets. The conferences have reached other civic and social welfare groups. The large amount of publicity secured in the daily press and in the labor papers has carried the social principles and standards of the church to thousands of people. Students of twelve colleges, three theological schools, three normal schools and a large number of high schools have been addressed. In every community visited, the attempt has been made to leave behind some practical result, to focus the attention and action of the church group, and wherever possible of a group representing different organizations, upon some one social need. Some definite piece of community service has resulted. This work is being multiplied through the building up of a strong list of speakers available in various states, to present various aspects of Social Service.

Social Service Commissions are being organized in the various Annual Conferences, over forty now being in existence. These will develop teams who can conduct Social Service Institutes and Social Service campaigns at selected points in the Conference territory. Some of them will also put into the field Industrial Evangelists to present to both the labor group and the church the Gospel in its application to the industrial question: to speak in labor halls, on the streets and in the churches, to hold series of meetings in industrial communities, to visit the scene of industrial disturbance, and where there is need for the utterance or the action of the church, to call upon the Commission to investigate and get the church machinery into action; and to be supported on a given salary by plans carried through by the Social Service Commission.

These Conference Commissions will also promote the socializing of local churches by presenting to the Annual Conference reports and exhibits of the work of churches

with a successful community ministry. The Commissions are also presenting the need for one day's rest in seven and for developing village and rural churches as social centers by presenting some reports of the extent of seven-day work and the social and recreational deficit in certain typical communities.

The recent national gathering of Methodist men embraced social service as one of the great activities of the church and announced the redemption of society as a part of its objective. The present forward movement in Methodism is rallying behind a new program in which the individual and social aspects of Christianity are inseparably blended.

The Federation has also contributed, with others, to the common social movement, by participating in interdenominational plans and campaigns, mainly through its connection with the Federal Council Commission.

THE BUREAU OF SOCIAL SERVICE OF THE PRESBYTERIAN BOARD OF HOME MISSIONS.

(Known originally as the Department of Church and Labor.)

On April 1, 1903, the Board of Home Missions of the Presbyterian General Assembly established a "working-men's department" which later became known as "The Department of Church and Labor." The General Assembly of 1911 instructed the Board to establish a "Bureau of Social Service," into which the Department of Church and Labor was merged. The General Assembly had previously appointed a committee of five ministers and five elders to give an expression "of the thought and purpose of our church regarding the great moral questions arising out of the industrial and commercial life of the people," and instructed it to consider "besides other things, the application of the Gospel to the acquisition and use of wealth, to the relation between the employers and the employed, and between capital and labor, and to the existence of unnecessary poverty in a land where there is more than enough for all."

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The report of this committee, submitted to the General Assembly of 1911, was unanimously adopted, and may be found in a pamphlet entitled "What the Presbyterian Church Believes about Social Problems," published by the Board of Publication and Sabbath-School Work. This document is the basis of much of the work conducted by the Bureau of Social Service.

Its recommendations are as follows:

1. That the General Assembly hereby urge the ministers of the Church to recognize and fulfill the obligations resting upon them as ministers of Jesus Christ, with respect to the social application of his Gospel; and to this end it urges them—

(a) To inform themselves carefully regarding the conditions of human life in their own neighborhoods, particularly as these are affected by the conditions of industry.

(b) To acquaint their congregations with these facts.

(c) To instruct their congregations in the teachings of the Gospel regarding social service.

(d) To co-operate in every effort for the attainment of the ends for which our Church has declared itself.

2. That the General Assembly hereby request all who have charge of schools and colleges to make ample provision for instruction regarding the Christian ideal of society; and, further, that it request the governing bodies and faculties of theological seminaries to provide that the students in their care be taught the social principles of the Gospel, and trained in methods of applying these principles to the needs of the localities in which they shall be called to minister.

3. That the General Assembly hereby urge all the members of our churches to give serious study to social problems, and to avail themselves of their opportunities for social service; to bring the sense of justice and righteousness which is fundamental in Christianity to bear upon matters of every-day life, in business, in society, or wherever their influence may extend, and to create a Christian public sentiment demanding the removal of wrong wherever found.

4. That the General Assembly appoint a Bureau of Social Service, composed of ministers and elders, to serve without salary, whose duty it shall be to co-operate with similar organizations of other Churches, to study social conditions as they are related to the progress of the kingdom of God, to suggest to the Church practical ways of realizing the social ideals of the Gospel, and to report annually to the General Assembly regarding its work; that to this committee there be given also the duties now performed by other agencies of the Church which deal with social and moral questions, such as the Permanent Committees on Temperance and on Sabbath Observance, and the Department of Church and Labor of the Board of Home Missions, so that the whole matter of social righteousness may be treated in its entirety by an agency of the Church.

In the field of labor, the Bureau has established "Labor Sunday," which is now observed by practically every Protestant denomination throughout the United States, and which has since received the unanimous endorsement of the American Federation of Labor. It inaugurated the plan of the exchange of fraternal delegates between ministers' associations and central labor unions, which is now in operation in over one hundred cities. In many cases these ministers are serving as chaplains to organized labor, regularly opening and closing the meetings of the central labor unions with prayer.

The Bureau originated the plan of sending ministerial delegates to the annual conventions of the American Federation of Labor, which has been an accepted plan for seven years.

During the past eight years the Bureau has furnished every week an article for the labor press of the United States and Canada, syndicating it to 250 weekly papers and 100 monthlies. In this manner the Bureau distributes more literature for workingmen than is printed by all the tract societies in the United States combined, of which there are something like sixty. The result of this wide and effective propaganda has been a complete change in the attitude of the labor press, the labor leaders, and workingmen in general

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toward the church. The radical articles against the church which formerly appeared in the labor papers are now very rarely printed.

Great workingmen's mass meetings have been conducted by the Bureau on almost every Sunday afternoon during the winter seasons. The express purpose of these meetings is to present to workingmen the claims of Jesus and of His church upon the toilers. It would be safe to say that 500,000 workingmen have attended the popular meetings during the ten years that this work has been carried on. Important shop-meeting campaigns have been conducted. One year, during a period of sixty days, in six cities, 500 ministers were enlisted in these campaigns, 400 shops were entered at the noon-hour, 1,000 different meetings were held and 250,000 working people were addressed. During the same year a simultaneous shop campaign was conducted throughout the entire country, the Bureau furnishing the plans and literature and giving general direction from the office to the ministers and laymen who managed these campaigns in their own towns and cities. The Bureau has been developing for the churches in industrial centers "industrial parishes," each church becoming responsible for a particular shop, just as a church would become responsible for a certain mission field, with the difference, however, that the church not only supports the work in the "industrial parish" financially, but actually does the work through its minister and those who assist him.

In Massey Hall, Toronto, during a national convention of the American Federation of Labor, the Bureau conducted a temperance meeting which was attended by 4,000 working people. Conferences at which capital and labor were represented and the labor question frankly discussed from both sides, have been conducted in various parts of the country.

In accordance with this definition of its duty the Bureau seeks to place the religious emphasis upon social service, and the social emphasis upon religious work; to increase the efficiency of the church through standardized programs which may be introduced in communities of a common type;

to bring about a more cordial relationship between church and labor; to give vision and program to municipal authorities so that they may more effectively meet the social and moral needs of the people; and to enlist the men and women of the churches in definite social service tasks.

One of the strongest features of the work of the Bureau is its survey department, which not only investigates conditions, but makes specific recommendations with regard to methods needed to meet these conditions. It has carried on investigations in nearly one hundred cities, and in thousands of churches, with a view to studying methods of church efficiency. It has made surveys of some of the largest cities of the country and of entire states. It has studied special problems, such as the attitude of organized labor toward the church; the economic aspects of the liquor problem, and, coincident with this subject, the question of workingmen's leisure; and the labor press of this and other countries.

The Bureau has sought to interpret the movements of populations, especially in cities, anticipating the character of the church enterprise required to meet the future as well as the present situation. The city has been the special subject of study with the Bureau since its organization. Probably the most notable achievement in demonstrating the methods required to meet the needs in one of the most difficult city fields in America is the Labor Temple in lower New York, proving that the church may master the modern downtown situation if it will adapt its methods to the changing conditions. It is a question, clearly of studying the needs. The Bureau has sought to aid ministers in just this particular by preparing survey blanks whereby local fields may be studied by those who must finally do the work, the object being to train the men in their own fields to face their own problems. It also does this through its Correspondence Course in Applied Christianity, only in a more comprehensive way.

The question of church publicity has received a great deal of attention in the work of the Bureau. Advertising principles and methods have been worked out for downtown enterprises, through systematic study and experiment,

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and publicity plans of a general character outlined and suggested to individual churches and workers.

Social Service Campaigns are held in colleges and universities, in theological seminaries, and other educational institutions. City and territorial campaigns are conducted. Social Service Conferences have also been held at summer assemblies and Chautauquas. One-day Social Service Campaigns are frequently carried on in cities.

The Bureau has not limited its work to its own denomination, but has rendered staff service to various interdenominational movements. It prepared the survey blanks, designed and finished the charts, and systematized the statistical material for the Men and Religion Forward Movement in seventy cities, besides preparing and setting up the exhibits in connection with the Christian Conservation Congress of the Movement, held in New York City in the spring of 1912. Publicity campaigns have been conducted by representatives of the Bureau for the Home Missions Council and the Council of Women for Home Missions (representing practically all the home missionary agencies in the United States). It has also rendered service to McCormick Theological Seminary, the Bible Teachers' Training School, the Federation of Churches in New York City, the Commission on the Church and Social Service of the Federal Council (of which Mr. Stelzle served as voluntary Secretary), and the Commission on Industrial Education of the American Federation of Labor.

The Bureau has a valuable sociological library, and is in close touch with the various organizations engaged in original research work, its own studies dealing with those social problems with which the church is more directly concerned. It furnishes bibliographies and gives other information on special sociological subjects. About sixty different leaflets and pamphlets for both the church and the workingman have been issued. These have been furnished the ministers gratuitously. Many of these leaflets have had a wide circulation, one of them—"Is the Church Opposed to Workingmen"—having had a circulation of a quarter of a million copies.

Rev. Charles Stelzle was the Superintendent for ten years, and the work of the Bureau is now under the secretarial supervision of Secretary J. E. McAfee, of the Board of Home Missions.

JOINT COMMISSION ON SOCIAL SERVICE OF THE PROTESTANT EPISCOPAL CHURCH.

The first organized effort at social service in the Episcopal Church was the formation in 1887 of the Church Association for the Advancement of the Interests of Labor, commonly known as "C. A. I. L." This organization was due to the efforts of nine clergymen of New York City aided by the influence of Bishops Potter and Huntington. It was quite fitting that the organization should devote itself to what was at that time the most insistent phase of the social problem—the relations between capital and labor. The organization was designed to work on a national scale and numbers among its vice-presidents the bishops of many dioceses. Being an unofficial body it was able to do pioneer work at a time when the Church as a whole was not ready to take official action with relation to the social problem. Its efforts have resulted in various measures looking to the improvement of conditions for working people. The story of the agitation which led to the organization of "C. A. I. L." and of its achievement is told in Miss Keyser's interesting little book, "Bishop Potter, the People's Friend" (Whittaker, 1910), which contains a statement of the principles formulated as a basis of work for the Association.

The present efforts of the organization are confined largely to the local field of the City and Diocese of New York.

The next effort on the part of members of the Church in the field of social service was the organization in 1891 of the Christian Social Union—an American counterpart of the original English body. This was designed primarily for propagandist purposes on a national scale. It deserves credit for having been perhaps the earliest organization of any Christian body in this country to give definite and con-

secutive attention to the social problem in its various phases. It developed a considerable literature, comprising some sixty-odd pamphlets which have been most useful in disseminating among the clergy and laity of the Church ideas of social reform. For a few years, ending in 1907, the Union was affiliated with the Church Association for the Advancement of the Interests of Labor. Latterly it has been largely instrumental in promoting the organization of the diocesan social service commissions discussed below. In fact, these commissions may perhaps with justice be said to owe their origin to the Union's activity. To the agitation begun by the Christian Social Union and the Church Association for the Advancement of the Interests of Labor was also largely due the creation in 1901 of the Joint Commission on the Relations of Capital and Labor, and in 1910 of the Joint Commission on Social Service. Though the Union was never able, from lack of adequate resources, to carry on any organized social work, or to formulate any elaborate social program, it prepared the way for such organization and pronouncement by inspiring members of the Episcopal Church with a definite interest in social effort. Having served the purpose for which it was organized, the Union decided, by referendum vote of its members in December, 1911, to disband and hand over its work to the official agency of the Church—the present Commission.

Meantime the movement was under way in various dioceses to relate themselves to the social problem as presented in their respective fields. Beginning in 1903 with the appointment of the Social Service Commission of the Diocese of Long Island, the list of such commissions has steadily increased until there are now sixty recognized diocesan social service commissions, appointed either under diocesan canon or under resolution by the bishop, and charged with the functions of investigating social conditions in their respective territories and of taking measures for the promotion of social reform in co-operation with other social agencies throughout the diocese. The achievement of these various diocesan commissions has been considerable. An examination of a special table printed in one of the

Joint Commission's pamphlets, "Social Service for Diocesan Commissions," shows that these commissions have been active in agitation not only for state legislation but for local and state-wide voluntary effort in the field of social service. Various municipal and state institutions have found support from these commissions. In short, the diocesan commissions in general have stood, so far as possible, for rational movements directed toward social reform. It is to be hoped that by the expiration of another year every diocese in the Church's national territory will have in the field a social service commission empowered to speak and act in the name of the diocese.

All these movements represent steps leading toward the creation of the present Joint Commission on Social Service. The title "Joint Commission" is intended to indicate that the membership of such a commission is drawn from the two houses which constitute the General Convention—the House of Bishops and the House of Deputies (including clerical and lay delegates). That Commission, however, was preceded by the former Joint Commission on the Relations between Capital and Labor, originally appointed by General Convention in 1901, and reappointed in 1904 and 1907. This Commission made no attempt to organize the Church for social service; it contented itself with reports to General Convention, which contain some specific recommendations for organized action, but which are interesting chiefly as milestones in the Church's progress in this field of effort. It was in accordance with a resolution appended to the triennial report of this Commission at Cincinnati in 1910 that the Commission was discharged to give place to another Joint Commission whose scope should include the entire field of the social problem—not merely one phase of it—and whose activity should not be limited to the writing of recommendations. The work of this Commission was outlined by the resolution in the following terms:

"It shall be the duty of this Commission to study and report upon social and industrial conditions; to co-ordinate the activities of the various organizations existing in the Church in the interests of social service; to co-operate with similar bodies in

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other communions; to encourage sympathetic relations between capital and labor; and to deal according to their discretion with these kindred matters."—*Resolution of General Convention, 1913.*

During its first year the Commission was dependent on volunteer effort. The necessity was seen of securing the services of a secretary who could give his direct attention to the task. An arrangement was accordingly made whereby from October first, 1911, to October first, 1912, the Reverend Frank Monroe Crouch as field secretary gave half of his time, and since the latter date has given his whole effort, to the Commission's work. An office was opened on October first, 1912, in the Church Missions House in New York, the organization of which is now well under way with the aid of two assistants. During the past few months a considerable correspondence has been developed: the Commission is already in communication with several hundred ministers and lay workers of the Episcopal Church and a growing number of workers of other communions and of secular social and educational agencies in addition.

The Commission's work, however, has not been limited to the organization of an office: during the past twenty months the field secretary has traveled a total of some 30,000 miles on the Commission's business. He has met in conference representatives of some thirty-odd diocesan social service commissions, and has made numerous addresses at theological schools, departmental missionary councils, and parish meetings. He has also been in frequent conference with the secretaries of the Federal Council Commission on Social Service and the various social agencies of other communions throughout the country.

The Commission has felt that it could make its most valuable contribution to its own constituency and to the work in general by adopting a procedure which was, as a matter of fact, practically forced upon it by the characteristic polity of the Episcopal Church. Parishes, dioceses, departments—this threefold ecclesiastical division pointed the way for the Commission.

Thus far the Commission has refrained from dealing

directly with local parishes or their ministers, except in response to special inquiry. It has, however, not ceased to press upon the diocesan commissions the necessity of carrying social service organization home to the individual parish, and through the parish to the individual member of every local congregation.

The Joint Commission hopes during the coming year to lay increased emphasis upon the necessity for standardizing the work of all the Diocesan Commissions, more than two thirds of which have been appointed during the coming year. The Diocesan Commissions need working plans which can be formulated only on the basis of a careful study of local conditions. Such definite programs are already being developed by many of the Commissions.

It is desirable to have all the commissions authorized under diocesan canon. To this end the Joint Commission has issued, by way of suggestion, a model canon, which shall at the same time indicate broad lines of effort. It is the aim of this canon not to put restrictions on the commissions, but to set before them and their dioceses a standard of activity.

The Protestant Episcopal Church has eight Judicial and Missionary Departments, which the joint Commission recognizes as working units in Social Service. This is due to the fact that departmental divisions follow, in part at least, the natural lines of industrial and economic differentiation. Thus the problem of the cotton mills is on the whole a problem for the Fourth Department, comprising the Southern States. Again the problems of the Sixth, Seventh and Eighth Departments, comprising roughly the dioceses west of the Mississippi, are the problems in great measure of a pioneer or, at least, an immature civilization, each field, however, presenting its peculiar conditions. The remaining departments, on the other hand, face the problems of an older stage of civilization, resultant from greater density of population and corresponding economic pressure.

During the past few months divers measures have been taken at departmental missionary councils looking to the organization of the various social service agencies in the re-

spective departments for effective work. It is to be hoped that ultimately every department may have a duly authorized social service commission with a paid secretary.

The Joint Commission is laying much emphasis upon the necessity for education for social service in the Sunday-schools, in the Theological Schools, in the colleges and the universities. It proposes also a series of educational Social Service Conferences, a correspondence course in Social Service and is developing a Social Service reference file. At the recent general convention it provided a unique program of meetings, conferences, exhibit and visits to social service agencies and institutions.

By vote of the General Convention of the Protestant Episcopal Church, this Commission, together with that on Christian Unity, co-operates in the work of the Federal Council, and elects delegates to that body.

ORGANIZED AGENCIES WITHOUT FIELD SECRETARIES.

THE CHRISTIAN CHURCH.

A Commission on Social Service of the American Christian Convention works in co-operation with the Home Mission Department of the denomination, Rev. O. W. Powers, of Dayton, Ohio, combining the work of Home Mission Secretary and Secretary of the Commission on Social Service.

This Commission has circulated through the denomination the interdenominational literature issued by the Federal Council Commission, has secured a hearing on the subject of Social Service at the denominational meetings, has co-operated in constituting the Federal Council Committee in several states for the campaign in the interest of one-day-in-seven for industrial workers, and also in the observance of Labor Sunday. The Commission has also inserted occasional articles in the denominational papers, and has published one tract.

DISCIPLES OF CHRIST.

The Disciples of Christ have an organization known as the Commission on Social Service and the Country Church. It is composed of five men. The Secretary is Prof. Alva W. Taylor, of the Bible College of Missouri, Columbia, Mo., the author of "The Social Work of Christian Missions." This Commission was created at the International Convention of the Disciples of Christ at Toronto in October, 1913, and is an expansion of a Committee on Social Service which was appointed at the General Convention at Portland, Oregon, in 1911, by a Committee of the American Christian Missionary Society.

The Toronto Convention also adopted resolutions calling for the creation of a special department of Social Service and the Country Church with a special secretary in charge by the American Christian Missionary Society; also urging the colleges of the denomination to establish chairs and lectureships dealing with Social Ethics, Practical Church Administration and the Social Function of Religious Institutions.

During the last two years the Committee has carried on a work of agitation and education. It has secured addresses in many state and district conventions and the appointment of committees in many of them, these committees to formulate reports after thorough study on three points: (1) Social legislation in the state; (2) Social service activities in the local church; (3) The general state of the rural churches. These state committees form a sort of Advisory Council to the Commission. The Committee has secured the publication of many articles in the denominational journals and has conducted a Social Service Department in the American Home Missionary. The Commission has co-operated with the interdenominational movement by securing the appointment of one representative Disciple on each of the state committees organized to secure a law providing one day's rest in seven. The Commission proposes to study and promote interest in the rural church, because about

three-fourths of the churches of the Disciples of Christ are in country and village communities. In this connection it will take up the question of duplication and waste through over-churching. It also proposes a study of the Slavic populations of the country and of the types of religious effort most needed and most effective among them. This is done on account of the peculiar interest of the Disciples in the Slavic religious problem, there being in Russia a body known as "Evangelical Christians," who are of practically the same creed as the Disciples of Christ in this country.

FRIENDS.

This body has always laid great emphasis on Social Service as an inherent part of Christianity.

With the birth of Quakerism in the mid-seventeenth century, there came into the world a powerful return of this social aspect of Christianity. George Fox, even in his period of agony and spiritual travail, was far more concerned over the condition of society about him than he was over the state of his own soul. "I was sorely exercised," he says, "to go to the courts and cry for justice, to speak and write to judges and justices to do justly, and to warn people who kept public houses for entertainment that they should not let people have more drink than was good for them." He attacked every social custom which in his own words, "trained up people to vanity and looseness." "I was also made," he adds, "to declare against deceitful merchandise and cheating and cozening, warning all to deal justly, to speak the truth, to let their yea be yea, and their nay be nay, and to do unto others as they would have others do unto them."

At another time we find him taking his stand before the justices of the peace against the oppression caused by fixing a legal wage for farm laborers below what was just, *i.e.*, below a living wage. There still exists in the archives of Providence, Rhode Island, a letter written by George Fox to the Magistrates and other officials of Rhode Island, in which he touched with power and insight almost every social

problem of the day, and suggested new laws for securing a wider freedom and a fuller justice for the citizens of that colony.

This social spirit which was one of the great driving forces in the life of the founder of our Society and which comes to light in all his manifold activities, has in like manner been a luminous feature of Quakerism in all its periods. The early Friends played a great part in establishing a fixed price for goods and merchandise. They helped greatly to abolish the barbaric laws that in the seventeenth century imposed capital punishment for more than two hundred different offences. They led the way in the slow but steady reform of prison and jails. They pled and wrought for freedom for oppressed races and for larger chances of development for these races after they had won their freedom.

To develop this social heritage from the past, the Social Service Commission, Prof. Rufus M. Jones of Haverford College, being chairman, recommended to the Five years Meeting of the Friends, the appointment of a *Social Service Board*, consisting of one member from each Yearly Meeting, to prepare or suggest Social Service Literature and to assist in every way possible the organization of Social Service Committees in subordinate Meetings throughout the country.

The Commission also urged all Superintendents of evangelistic and Church Extension work, and Pastoral Committees to make themselves familiar with the great lines of Social Service work which is being carried on by the leading denominations of the Christian Church, and that as "far as possible they prepare themselves for the practical extension and promotion of this part of our religious mission in the world."

The Commission also encouraged the formation of Social Service Study Groups and the development of Community Study, and recommended various forms of Social Service to "Monthly Meetings," which are now being developed under the guidance of the Commission.

THE UNITED PRESBYTERIAN CHURCH.

In the spring of 1910, Allegheny Presbytery petitioned for the appointment by the General Assembly of the United Presbyterian Church of a committee which should be known as the Committee on Industrial Conditions. Such a committee was appointed. The General Assembly met in Washington, Pa., in the month of May, 1911, at which time the committee presented its first report and a conference was held at one of the evening sessions, which was entirely devoted to a consideration of Industrial and Social Conditions. Reports were made by the same committee at the meetings of General Assembly in Seattle, Wash., 1912, and in Atlanta, Ga., 1913. The Minutes of the General Assembly of the United Presbyterian Church for 1911, 1912, 1913, contain the reports of the committee. In the meetings of the General Assembly in 1912 and 1913 the platform of the Federal Council of the Churches of Christ in North America was adopted without one dissenting vote. In its report at Atlanta, Georgia, last spring, the Committee on Industrial Conditions made the following recommendation: "We recommend that the Board of Home Missions be given supervision of the work relating to Social Service and Industrial Conditions and that it be authorized to make whatever arrangements it may deem best in carrying forward the work already inaugurated." This recommendation was adopted, and the Home Board of the United Presbyterian Church has appointed a committee to be known as the Committee on Social Service and Industrial Conditions.

This committee consists at present of the Rev. J. K. McClurkin, Chairman; Rev. H. H. Marlin, Secretary, the other members of the committee being Judge James M. Galbreath, Hon. John H. Murdoch, Richard Moon, Sr. A brief outline of its program is as follows: To publish lists of books and seek to induce pastors to become conversant in a thorough manner with the great modern social service movement; to encourage pastors to preach on different phases of this movement; to form classes for social service study; to have social service committees appointed in all our churches; to make

a thorough study of community needs and lift community life to higher levels of privilege and opportunity; to secure workingmen and women of Christian sympathies to address the people of our churches; to have fairminded employers present their views that a wide unprejudiced view may be obtained of the whole mighty field; when good labor laws are pending in state or national legislation to agitate and petition that such legislation may be passed and enforced; to urge a general observance of Labor Day by our churches; to recommend that pastors preach sermons gradually covering the whole platform of the Federal Council; to recommend that departments be maintained in our church papers for the dissemination of needed knowledge as to social and industrial conditions, and for the purpose of keeping these great issues prominently before our people; to recommend that presbyteries appoint social service committees; that General Assemblies and Synods give an honored place in their programs for discussion and conference concerning social service ideals and plans; to urge the necessity of granting to all people the Sabbath Day as a day of rest; to make the church of Christ the mightiest conciliating force of the industrial world in establishing just and friendly relations between employer and employed; to seek to apply with new vigor the principles of Christ to all matters at issue between men; to seek to focus attention upon the great twofold need of a regenerated man and a regenerated society.

With such a program the National Brotherhood has appointed a Commission on Social Service, and the Young People's Christian Union, a Committee.

NO ORGANIZED AGENCIES.

It must be remembered that in other denominations where there is no department of social service, many social service activities are carried on by state and district units and by local churches.

The Lutheran Church has long had what is known as "The Inner Mission," which has been doing a widespread and effective work.

The Executive Committee of the Brooklyn District Lutheran Young People's Society, affiliated with the Lutheran Synod of Missouri, the largest body among the Lutherans, recently appointed a commission to study and report on the relation of the church to the present social interest, and this Committee has been in conference with the Federal Council Commission.

The Mennonite Church has no organized Social Service work. The churches are for the greater part rural or village churches, which have thus far served the social needs of the community, and where the Mennonite people are located in fairly large numbers, the community spirit, which is still strong, is serving the church to good purpose.

The Methodist Episcopal Church, South, although it has, as a denomination, no Social Service Organization, yet good work is being accomplished through a committee of the Woman's Missionary Council. It maintains twenty "Wesley Houses," *i.e.*, social settlements for the whites, and three "Bethlehem Houses," for the negroes. About fifty deaconesses are giving their entire time to social service. Attention is being given the needs of the negro, especially to his home environment, his education, his treatment in the hands of the law, and to the atmosphere of mutual race respect.

Closely parallel with the work of the negroes is the problem of the poor whites, and their relation to society. The

Woman's Missionary Council strongly urge the instruction of sex hygiene, both by parent and teacher.

As far as local work is concerned, this denomination is playing an important part in these great social interests, and the whole question of denominational development is now in the hands of a national commission.

The African Methodist Episcopal Church is doing considerable local work; the spirit is abroad and the idea of social service is getting hold, both of the laity and the ministry. The "African Methodist Episcopal Church Quarterly Review" contains a Department on the Church and Social Service, and the leaders of the denomination are hoping and expecting that the denomination as such will before long be organized in these interests.

They are expounding the principles and measures adopted by the Federal Council to their people and rallying them to their support. They appeal to other denominations to see that these principles are applied and these measures worked out without race discrimination.

The Moravian Church is organizing with unusual effectiveness in the interest of country life and the rural church problem.

The United Brethren at their General Conference in May, 1913, passed an act authorizing the Home Missionary Society to create a Bureau of Social Service and Moral Reform. The Church stands for the Federal Council platform, but there is as yet no organized social service effort.

The Presbyterian Church in the United States (South) has all through the South a large and important missionary work, which gives special consideration to social problems.

The Reformed Church in America has no organized social service work, nor anything which might be termed a "social movement," but the work of many of its local churches, especially in the cities, is of a social nature.

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The Reformed Church in the United States proposes the appointment of Synodical Committees for carrying on the work of Social Service. Three such committees have been appointed. A social service page in the Reformed Church magazine is conducted. The denomination works largely in co-operation with the Presbyterian Bureau of Social Service.

The Free Baptists as a denomination are not now engaged in any form of social service, mainly because the Free Baptists and Baptists are uniting, and Free Baptists look for direction and inspiration in social service from the Baptist Social Service Commission. In this transition period, however, local activities are being developed. For instance, at the Annual Meeting of the Maine Free Baptist Association, there was appointed a Joint Committee on Social Service to co-operate with a similar committee appointed by the Maine Baptists. The work of the committee has not yet developed far enough to be reported, but this initial year will consist of gathering information and arousing interest among the Free Baptist Churches of Maine.

Other Denominations.—The Evangelical Association, the Methodist Protestant Church, the Reformed Episcopal, the Reformed Presbyterian, the Seventh-Day Baptists, the United Evangelical, and other bodies, are engaged, especially at important centers, in the work under consideration. The only reason their work is not more fully reported in this review is that it is difficult where there is no denominational agency responsible for it.

It should also be remembered that, in addition to the work comprehended in this review, all the denominations are really doing a large work of social uplift through their various Home Mission and Foreign Mission Boards. The attempt here has been only to present the work so far as it is assuming the form of organization in a specific and defined interest.

The Churches of the Southern Baptist Convention have a

committee which co-operates with the Northern Baptist Department of Social Service and Brotherhood.

At Atlanta, Ga., May, 1913, the Assemblies of the Northern, Southern and United Presbyterian Churches appointed a Joint Commission to report upon the attitude and relation of the Presbyterian Churches to Social Service.

SOCIAL SERVICE BY LOCAL CHURCH FEDERATIONS.

Local church federations have greatly promoted social service activities on the part of the churches. Nearly all those on record have social service committees, and some have found their chief activity in this field. Detailed information concerning the work of these federations can only be obtained by correspondence, using for this purpose a directory of State and Local Federations of Churches issued by the Commission on State and Local Federations of the Federal Council of the Churches of Christ in America.

The Federations of Philadelphia, Pittsburgh and Baltimore have paid Secretaries. In its first year the Commission on Social Service of the Inter-church Federation of Philadelphia conducted educational work among 600 churches and definitely interested over 100 churches in some phase of social service. It planned and assisted in making local surveys, and adopted a legislative program advocating bills on Child Labor, Women in Industry, Housing, Minimum Wage, Workmen's Compensation, and One Day's Rest in Seven. It particularly emphasized Housing, and contributed not a little to the revision of the Housing Code. It inquired into the living conditions of homeless workingwomen and girls, and issued a leaflet embodying its conclusions. It also furnished data on living conditions and minimum wage for workingwomen to the Vice Commission. This was only a part of its numerous activities, a report of which can be obtained from the Secretary, William B. Patterson, Empire Building, Philadelphia.

In many cities and towns the Federated Brotherhoods,

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Men's Clubs and Bible Classes are developing community programs, and thus binding the church forces together in a common life and action. The general method of action is briefly outlined in the next chapter under the head of Co-operative Effort.

THE COUNTRY CHURCH MOVEMENT.

The development of the Country Church Movement has been co-ordinate with that of the social service movement. Because of the fact that the restoration of the country church to its place of community leadership depends largely upon the development of a community program, nearly all the denominational social service organizations have given special attention to the needs of the country church.

The Federal Council Commission has a Committee at work with a Field Investigator, Rev. Charles O. Gill. The Commission has just issued a book on the Country Church by Messrs. Gill and Pinchot.

The Presbyterian Board of Home Missions has the oldest and strongest work in its Department of Church and Country Life, which has performed a large interdenominational service. The Department has carried on various investigations into country life and country church conditions, has agitated widely in behalf of the country church, has taught a gospel of efficiency in country church and country schools, has carried on a propaganda through the agricultural press, and has urged the necessity of improving the economic basis of rural religious organization. It has also endeavored to train a rural leadership by securing to country ministers specific opportunities for graduate study. The director of this work is Rev. Warren H. Wilson, 156 Fifth Avenue, New York, N. Y.

The Methodist Federation for Social Service has a Country Life Section, the Chairman of which is Rev. G. Frederick Wells, Tyngham, Mass. Rural Country Church Commissions have been organized in a number of Annual Conferences, and where these do not exist the Conference

Social Service Commissions give special attention to the needs of the country church and community. A standard program for country and village churches is being worked out.

The Moravian Church has a working Committee on Country Life, whose representative is Rev. Edmund de S. Brunner, Coopersburg, Pa.

INTERNATIONAL PEACE AND ARBITRATION.

This field is usually covered by the Social Service agencies of the denominations, in many cases by special committees.

This important international form of Social Service is fostered by all the denominational agencies. The Federal Council has a separate organized Commission on Peace and Arbitration of great influence, which has been instrumental in organizing a general Church Peace League of America, in association with similar leagues in Great Britain and Germany.

The Commission is, by instruction of the Executive Committee of the Federal Council, arranging with the Federal Council Commission on Foreign Missions, for a Joint Commission to study and report upon Eastern Race Relationships.

The chairman is Rev. J. B. Remensnyder, and the secretary, Rev. Charles S. Macfarland, 105 East 22nd Street, New York City.

HOME MISSIONS.

From the very beginning the work of the denominational Boards of Home Missions has been that of Social Regeneration. The reports of the Federal Council Commission on Home Missions, (secretary, Rev. Charles S. Macfarland, 105 East 22nd Street), New York City, and of the Home Missions Council, should be consulted for information.

OTHER RELIGIOUS BODIES.

The American Unitarian Association created a Department of Social and Public Service in 1908. The Secretary is Rev. Elmer S. Forbes, of Boston. The Department has conducted a Bureau of Council and Information, organized a Lending Library, promoted lecture courses in the churches, putting a lecturer in the field, and has planned consecutive Social Service Institutes or Conferences in various parts of the country. Its most notable work has been the publication of a series of 22 pamphlets on various social service topics, which are a distinct contribution to the literature of the question. From the beginning the Department has especially emphasized Housing Reform as one of the most fundamental of social questions.

In 1912 the Unitarian Commission on the Church and the Social Question recommended that a number of committees should be formed in the Department of Social and Public Service, to consider problems of social interest and to suggest ways in which the churches could bring their influence to bear upon them. Eighteen committees have been organized, and all but one have presented reports of progress which have been published and distributed in a separate pamphlet. To carry out the suggestions of these general committees, social service committees are being organized in the local churches. The Commission also recommended that theological students should have, wherever possible, a year's residence in some social centre, like South End House in Boston, or Hull House in Chicago, where they may get a first-hand acquaintance with the problems of poverty and industrialism, and where they may be trained to deal practically with the questions which they will meet in parochial administration. The Department plans an extension of its field lectureship, and efforts to enlist the churches in securing the passage of social legislation.

"The Unitarian Fellowship for Social Justice," is an unofficial organization that is continually urging the denomina-

tion in the direction of the Christian reconstruction of the social order.

The Universalist General Convention appointed a Commission on Social Service April 7, 1910. The Secretary is the Rev. Clarence R. Skinner, Universalist Publishing House, 359 Boylston Street, Boston, Mass. The Commission has engaged in a campaign of education to stimulate interest in the subject among ministers, divinity students, men's clubs, women's societies and young people's societies. It proposes to stimulate co-operation in social service on the part of those who make up the organized life of the church by grouping those interested in any particular form of social service, by organizing the machinery of the church to secure better legislation and the enforcement of law, by sending fraternal delegates to national social service gatherings, by asking the churches to take out memberships in charity organization societies and other social service agencies. The Commission also secures the discussion of social service topics at church gatherings and the exchange of social service information through the church press.

In the Roman Church there is the Social Service Commission of the American Federation of Catholic Societies. The Secretary is Rev. Peter E. Deitz, 503 Murray Avenue, Milwaukee, Wis.

Social Service, according to the heart of the Catholic Federation, is a spiritual thing primarily, dedicated to the glory of God and the salvation of souls. Among the "rules of Pope Pius X." for the guidance of Roman Catholics in the field of social action, the following is set forth: "In performing its functions, Christian Democracy is most strictly bound to depend upon Ecclesiastical Authority, and to render full submission and obedience to the Bishops and those who represent them." Upon the basis of Pope Leo's Encyclical on Labor, the Federation expresses its sympathy with every legitimate effort to obtain certain industrial standards, which are practically those adopted by the Federal Council of Churches. The Federation urges "also possible co-operation with other institutions, providing for the

welfare of the more handicapped members of society, the emigrant, the colonist, the unorganized worker and the helpless." And recommends "social study circles, lecture courses, conferences, institutes for merchants and mechanics, and the study of co-operative movements, especially among farmers." It makes a special declaration regarding the white slave traffic, divorce and world peace.

In the Monthly Bulletin of the American Federation of Catholic Societies, there is a social service department of four pages, a large part of which is occupied with arguments against Socialism. It also treats general social questions and reports and practical social service undertakings.

The Secretary of the Commission is also Secretary of the Militia of Christ, an organization of Catholic trade-unionists, and of Catholics who accept "the principles of trade-unions." Non-Catholics are admitted as associate members. This body believes "that the present organization of society, in so far as it is Christian, is right;" believes "neither in the anarchy of irresponsible wealth"—"nor in the anarchy of irresponsible labor;" "that every man has a right to possess property even in the toil of production; for when a man engages in remunerative labor, an impelling reason and motive of his work is to obtain property, and thereafter to hold it as his very own;" believes "that labor has the right to organize, and hold that its organization should be so conducted as to furnish to each individual thereof the opportunity to better his condition." Its members organize therefore, "first of all, to educate ourselves to the better understanding of sound principles of social justice, the rights and duties of individuals, whether employer or employee." "To promote the spirit of fraternity rather than that of class hatred; the cause of industrial peace rather than war; the protection of the individual rather than the creation of state monopoly." An article by the secretary is entitled "There must be a Catholic program of labor in the United States."

The various *Jewish* bodies have their committees and commissions in the field of social service. The Central Con-

ference of American Rabbis has committees on: Dependents, Defectives and Delinquents; on Civil and Religious Marriage Laws; on Church and State; on Synagogue and the Working Man, which has since been named "The Synagogue and Labor." In 1911 the Conference adopted the following plan and basis for the work of this committee:

Secure a record of the activity of its constituency in behalf of the Jewish laborer, and in the cause of industrial reform.

Compile a report of industrial reforms already adopted or proposed by Jewish employers of labor in all lines of industry.

Collect data as a record of the achievements of Jews as leaders of theory and practice in industrial reform.

Compile a select list of articles, sermons, essays and other literary productions that reflect the moral aspect of the industrial conflict.

Investigate the subject of Synagogue Administration, covering membership dues and assessments, to ascertain to what extent present methods affect the membership of the laborer in the Synagogue.

The Executive Committee be instructed to select a Sabbath in the year, in which all members of the Conference be requested to preach to their respective congregations on the moral effects of labor.

The committee shall be authorized, subject to the approval of the Executive Committee, to publish a brief bulletin of its study in the field of industry for circulation among members of the Conference.

In 1912 the Committee urged all members of the Conference to redouble their efforts to better economic conditions of the Jewish working people; that in each community some provision should be made to administer to the religious needs of the working people who are sympathetic to our cause; that the members of the Conference in their respective communities seek to interest capable young men and women, with inclinations to social service and with sound Jewish feelings, to train for a work which will enable them to act as intermediaries between the working

people and the Synagogue, to effect a reconciliation between the two forces, industry and religion, which are right royal partners in the Jewish system of ethics.

"The members of the Conference have frequently served on Committees to adjust industrial difficulties. The members of the Conference have also given many sermons and addresses on the subject of industrial peace, and many Jewish merchants and manufacturers have inaugurated many of the best industrial reforms for the good of their employees."

SOCIAL SERVICE ORGANIZATIONS IN ENGLAND.

The Interdenominational Conference of Social Service Unions, in England, organized in 1909, meets twice each year, bringing together the leaders of denominational social service unions.

This Conference correlates the policy of these unions and holds a united summer school to consider the one subject which has been chosen for study by the various constituent bodies during the following year. The Secretary of this Conference, from whom a handbook can be obtained, is Miss Lucy Gardner, the Mill House, Wormingford, Colchester, England.

The National Council of the Evangelical Free Churches, the organization which unites the Nonconformist churches, has formed a Social Questions Committee, the object of which has been thus defined, "to affirm the social redemptive mission of the Evangelical Free Churches of England, and to make practical suggestions as to how that mission can best be fulfilled." The National Council, in forming this committee, has ranged itself in line with the Christian Social Union, which has been formed by members of the Anglican Church, and with the Scottish Christian Social Union, which has been formed by representatives of the Evangelical Churches of Scotland.

The objects of those two Unions have been set forth more explicitly, and with more fulness, but practically they

are identical with those of the Social Questions Committee of the National Free Church Council, and it is hoped that the three bodies will not only work in harmony with one another, but co-operate in numerous ways to promote the social well being of the people.

There are three duties which the National Council has thus devolved upon the Social Questions Committee, which it has formed:

1. The study of Christ's teaching, and of the fundamental principles of the Christian faith in relation to the social problems of our time.

2. The upholding of Christ's authority as the Lord and Redeemer of human society, as well as of individuals.

3. The wise direction of Christian redemptive efforts, so as to abate and remedy great social evils, which degrade human life.

There are various matters in the Social Service Program, which are of international concern, for instance, the war against war, and the attack upon white slavery. Certain industrial conditions are also common to several countries. In England and in the United States, the churches are now dealing with the moral and spiritual aspects of the living wage question. In the natural order of things, therefore, the Social Service movement will tend to become international.

III.

PUBLICATIONS AND BIBLIOGRAPHY.

FEDERAL COUNCIL COMMISSION.

105 East 22nd Street, New York City.

BOOKS published or distributed by the Commission. Orders may be sent to the Book Department of the Federal Council.

Spiritual Culture and Social Service. 4th Edition. By Charles S. Macfarland, Secretary of the Federal Council. Price \$1.00 net. Postpaid, \$1.10.

The Country Church: The result of an investigation. By Charles O. Gill and Gifford Pinchot, of the Committee on the Church and Country Life. Price, \$1.25 net. Postpaid, \$1.36.

The Industrial Situation. By Frank Tracy Carlton. Price, 75 cents. Postpaid, 85 cents.

Christian Unity at Work. 4th Edition. The Second Council, of 1912. Edited by the Secretary of the Federal Council, 291 pages. Price, \$1.00 net. Postpaid, \$1.20.

A Year Book of the Church and Social Service. By Harry F. Ward, Associate Secretary of the Federal Council Commission on the Church and Social Service. Price, 25 cents. Postpaid, 30 cents.

The Federal Council. The Record of the First Federal Council at Philadelphia, 1908. Edited by Elias B. Sanford, Honorary Secretary. 575 pages. Price, \$1.25 net. Postpaid, \$1.50.

Church Federation. The Story of Inter-Church Federation at Carnegie Hall, New York, in 1905; an Initial and Preparatory Session of the Federal Council. Edited by Elias B. Sanford, Honorary Secretary. 700 pages. Price, \$1.50 net. Postpaid, \$1.75.

The Peace Problem. By Frederick Lynch, Secretary of the Commission on Peace and Arbitration. Price, 75 cents net. Postpaid, 80 cents.

What Makes a Nation Great? By Frederick Lynch. Price, 75 cents net. Postpaid, 80 cents.

The Christian Ministry and the Social Order. 2d Edition. Edited by Charles S. Macfarland. Price, \$1.25 net. Postpaid, \$1.40.

The Social Creed of the Churches. By Harry F. Ward. Price, 50 cents net. Postpaid, 60 cents. 2d revised edition.

The Gospel of Labor. By Charles Stelzle. Price, 10 cents.

A Social Survey for Rural Communities. By G. Frederick Wells. Price, 10 cents.

PAMPHLET LITERATURE.

Proceedings of the Second Quadrennial Council of 1912, to accompany the volume Christian Unity at Work.

Social Studies for Adult Classes, Study Groups and Church Brotherhoods.

Social Service for Young People.

What Every Church Should Know About Its Community.

A Descriptive Directory of State and Local Federations of Churches.

Report of the Commission on the Church and Social Service.

The Church and Modern Industry.

The South Bethlehem Industrial Investigation.

The Muscatine Industrial Investigation.

The Church's Appeal in Behalf of Labor.

78 Year Book of Church and Social Service

A Plan of Social Work for the United Churches.

Suggestions for Labor Sunday.

Labor Sunday Program.

Social Service Catechism.

Reading Lists on Social Questions.

Bibliography, The Study of Social and Industrial Questions.

Platform of Social Principles.

Model Constitution for a County or City Federation.

How to Organize a Church Federation.

Co-operation in the Development of the Home Field.

Christian Nurture and Religious Education.

Co-operation among Christian Forces on the Foreign Field.

Continuous Toil and Continuous Toilers, or One Day in Seven for Industrial Workers.

How We Work Together in Town and Country.

The Federal Council; Its Organization and Its Work.

Statement of Principles of the Federal Council.

Statistics of the Religious Bodies for 1913. By Henry K. Carroll, Associate Secretary of the Federal Council.

PUBLICATIONS OF THE BAPTIST DEPARTMENT OF SOCIAL SERVICE AND BROTHERHOOD.

1701-1703 Chestnut Street, Philadelphia.

The Social Service Year. (A Series of Social Service Topics for Each Month in the Year.)

Social Suggestions for Program-Makers.

A Select Bibliography on the Rural Church and Country Life.

The Church Organized for Service. (What to Do; How to Do It; In the Church and in the Community.)

The Town Program.

The Civic Program.

Social Studies for Adult Classes and Brotherhoods.

The Church in the Smaller Cities. Patterson. 10 cents net.

A Reasonable Social Policy for Christian People. Henderson. 10 cents net.

Ethical and Religious Significance of the State. Dealey. 15 cents net.

A Working Temperance Program. Batten. 15 cents net.

The Child in the Normal Home. McCrimmon. 10 cents net.

The Home as a School for Social Living. Cope. 10 cents net.

The Churches Outside the Church. Coleman. 10 cents net.

The Social Mission of the Church. Wishart. 15 cents net.

The City: As it is, and is to Be. Woodruff. 15 cents net.

The Church and the Social Movement. Stelzle. 10 cents net.

International Justice. Wilson. 10 cents net.

Welfare Work by Corporations. Goss. 10 cents net.

The Recovery of the Home. Thwing. 10 cents net.

What Parents Should Teach Their Children. Stall. 10 cents net.

The Function of the Family. Hanson. 10 cents net.

Why Boys and Girls Go Wrong. Hoben. 10 cents net.

The Housing Problem. Kennedy. 10 cents net.

One Rest Day in Seven. Horsman. 10 cents net.

The Disruption of the Home. Chase. 10 cents net.

The Church in the Country Town. Bemies. 15 cents net.

Workingmen's Insurance. Henderson. 10 cents net.

Child Labor. Lovejoy. 10 cents net.

PUBLICATIONS OF THE CONGREGATIONAL SOCIAL SERVICE COMMISSION.

14 Beacon Street, Boston.

The Church for Brotherhood in Industry. Free.
Industrial Platform (Cards), per 100. 25 cents.

80 Year Book of Church and Social Service

Outline Organization and Activities (Social Service). Free.

The Correspondence Course Leaflet. Free.

The Lantern Slide Leaflet. Free.

Daily Tasks on Ellis Island (Immigration). Free.

Objective (Printed on Card). Free.

Community Thinking in the Town Church. 3 cents.

PUBLICATIONS OF THE METHODIST FEDERATION FOR SOCIAL SERVICE.

2512 Park Place, Evanston, Ill.

The Social Creed; on cards. 25 cents per 100; \$2 per 1,000.

The Church and the Social Question (Statement of the General Conference of 1912). 5 cents; \$2 per 100.

Our Immediate Program. Free.

Our Record and Activities. Free.

Suggestions for Individual Service. 2 cents; \$1 per 100.

Social Service in the Sunday School. Single Copies Free. \$2 per 100.

Social Service for Adult Bible Classes. Single Copies Free. \$2 per 100.

Social Service in the Epworth League. Single Copies Free. \$2 per 100.

Social Service for Church Women. Single Copies Free. \$2 per 100.

Social Service and the Brotherhood. Free.

Social Evangelism. Free.

The Social Creed of the Churches. (Suitable for Classes.) 50 cents.

Social Ministry. \$1.00.

The Socialized Church. \$1.00.

The Methodist Book Concern makes a special offer of the three for \$1.50.

The Social Service Bulletin, bi-monthly, free to members.

PUBLICATIONS OF THE PRESBYTERIAN BUREAU
OF SOCIAL SERVICE.

156 Fifth Avenue, New York City.

Bureau of Social Service. Outline of Work.

What the Presbyterian Church Believes About Social Problems.

The Relation of the Church to the Labor Movement.

An Industrial Parish for every Church.

Can the Church stand for Organized Labor?

The Story of Chicago's Shop-Meeting Campaign.

A Letter to Ministerial Fraternal Delegates to Central Labor Unions.

The Function of the Fraternal Delegate.

Class Spirit in America.

Not "Missions," but Churches for Workingmen.

An Experience in "Institutional" Church Work.

A Modern Church to Meet a Modern Situation.

The Sag Harbor Survey.

Sociological and Religious Survey of Seventy American Cities.

Getting at the Heart of the Downtown Problem.

Survey of Huntingdon Presbytery.

And many other leaflets.

PUBLICATIONS OF THE PROTESTANT EPISCOPAL
JOINT COMMISSION.

281 Fourth Avenue, New York City.

A Social Service Program for the Parish. Five cents per copy; three dollars per hundred.

Social Service for Diocesan Commissions. Fifteen cents per copy.

A Model Canon for Diocesan Social Service Commissions. Two cents per copy.

82 Year Book of Church and Social Service

Social Service and the Episcopal Church. Fifteen cents per copy.

American Trade Unions. Rev. W. D. P. Bliss.

Annual Report, June, 1910: The Church and a New Social Order. Clinton Rogers Woodruff.

Arbitration and Conciliation in Industrial Disputes. Rev. W. D. P. Bliss.

The Christian Law. Rt. Rev. Brooke Foss Westcott, D.D., LL.D.

Christian Socialism. Rev. Frederic D. Maurice.

The Christian Social Union: A Brief Statement.

The Church at Work Socially. Clinton Rogers Woodruff.

The Church's Duty in Relation to the Sacredness of Property. Rev. W. Cunningham, D.D., LL.D.

The Church of the World. Rev. Robert A. Holland, S.T.D.

The Church's Opportunity in the City To-day. Rev. H. S. Rainsford, D.D.

The Duty of the Christian Minister in Relation to Social Problems. "Deo Duce."

The Economics of Devotion. Rev. Charles Ferguson.

Education in Relation to Charity. John O. Norris.

Industrial Arbitration and Conciliation. Mrs. C. R. Lowell.

The Labor Problem from the Laborer's Point of View.

The Legality and Propriety of Labor Organizations. Richard Olney.

The Modification of Christianity by Its Contact with the World. Prof. E. P. Gould.

A Plan of Work.

Political Economy and Practical Life. Rev. W. Cunningham, D.D., LL.D.

Present Aspect of the Church Social Union. Rev. F. D. Huntington, D.D.

Prison Reform in Massachusetts. Rev. Frederick B. Allen.

The Railroad Strike of 1894. W. J. Ashley, M.A.

Recent English Legislation and Some Recent Decisions of American Courts on the Liability of Employers.

The Relation Between the Church and the Associated Charities. Robert Treat Paine.

Report of the Executive Committee for Year Ending May 1, 1899.

PUBLICATIONS OF THE UNITARIAN DEPARTMENT OF SOCIAL AND PUBLIC SERVICE.

25 Beacon Street, Boston.

No. 1. The Social Welfare Work of Unitarian Churches. The report of an investigation.

No. 2. Working with Boys. By Rev. Elmer S. Forbes. Hints on the organization and conduct of Boys' Clubs.

No. 3. The Individual and the Social Order in Religion. By Rev. Frederic A. Hinckley.

Individualism and socialism reconciled by religion.

No. 4. A Remedy for Industrial Warfare. By Charles W. Eliot.

The Canadian Act for maintenance of industrial peace.

No. 5. Some Unsettled Questions about Child Labor. By Owen R. Lovejoy.

Four problems which require immediate attention.

No. 6. The Social Conscience and the Religious Life. By Francis G. Peabody.

The awakening of the churches to social problems.

No. 7. Friendly Visiting. By Mary E. Richmond. A direct and personal method of philanthropic activity.

No. 8. Rural Economy as a Factor in the Success of the Church. By Thomas N. Carver.

Prosperous members essential to a successful church.

No. 9. The Relation of the Church to the Social Worker. By Herbert Welch.

The spiritualization of charity and social reform.

No. 10. Popular Recreation and Public Morality. By Luther H. Gulick, M.D.

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As a man playeth so is he.

No. 11. The Wise Direction of Church Activities Toward Social Welfare. By Charles W. Eliot.

Points out effective social work which churches can do.

No. 12. The Democracy of the Kingdom. By Rt. Rev. Charles D. Williams, D.D.

The church must stand for men simply as men.

No. 13. Bad Housing and What it Means to the Community. By Albion Fellows Bacon.

The effect of slum life on physical and moral health.

No. 14. City Building in Germany. By Frederic C. Howe.

Art, foresight, and common-sense in city development.

No. 15. Religious Work and Opportunity in Country Towns.

The Report of a Committee of Investigation.

No. 16. Comprehensive Planning for Small Towns and Villages. By John Nolen.

How to prevent mistakes in the growth of towns.

No. 17. The Inter-relation of Social Movements. By Mary E. Richmond.

Shows how different social movements are connected.

No. 18. Vocational Guidance. By Meyer Bloomfield.

An effort to fit youth for their life-work.

No. 19. The Improvement of the Rural School. By Updegraff.

The benefit to country life of the socialized school.

No. 20. Knowing One's Own Community. By Carol Aronovici.

Suggestions for social surveys of small cities and towns.

No. 21. Social Service for Young People in the Church School. By Clara Bancroft Beatley.

The social interest of young people developed by service.

No. 22. The Church at Work. By Elmer S. Forbes.

Discusses parish organization for social work.

No. 23. Social and Civic Centers. By Edward J. Ward.

Concerned with the larger use of public school buildings.

No. 24. A Rural Experiment. By Ernest Bradley.

A study of the recreation of a country community.

No. 25. A Practical Platform for Social Progress. By Charles F. Dole.

Suggests ways in which social ideals can be realized.

No. 26. The Rural Problem and the Country Minister. By Joseph Woodbury Strout.

A diagnosis of the backwardness of the country.

No. 27. Prisoners' Work. By E. Stagg Whitin, Ph.D. Aimed against the exploitation of the convict.

No. 28. Conservation of National Resources.

Calls a halt upon national extravagance and waste.

No. 29. Both Sides of the Servant Question. By Annie Winsor Allen.

The way out of a difficult social problem.

GENERAL BIBLIOGRAPHY

Note: All the Books mentioned in the rest of this chapter may be examined at the library of the Federal Council Commission.

READING LISTS.

Issued by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

HUMAN DOCUMENTS OF THE SOCIAL MOVEMENT IN THE UNITED STATES.

A COURSE OF READING SPECIALLY RECOMMENDED FOR YOUNG PEOPLE.

Jane Addams. Twenty Years at Hull House.—Macmillan.

Jacob Riis. The Making of an American.—Macmillan.

E. A. Steiner. Against the Current.—Fleming H. Revell.

Alexander Irvine. From the Bottom Up.—Doubleday.

B. T. Washington. Up from Slavery.—(Association Press) Doubleday.

Washington Gladden. Recollections.—Houghton Mifflin.

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Mary Antin. *The Promised Land.*—Houghton Mifflin.
Anon. "Undistinguished Americans."—James Pott.

SOCIAL SERVICE READING COURSE.

A BRIEF LIST OF BOOKS FOR BEGINNERS.

- Walter Rauschenbusch. *Christianizing the Social Order.*
—Macmillan.
S. Z. Batten. *The Social Task of Christianity.*—Fleming
H. Revell.
H. F. Ward. *The Social Creed of the Churches.*—Eaton
& Mains.
E. T. Devine. *Misery and Its Causes.*—Macmillan.
Josiah Strong. *The Next Great Awakening.*—Baker &
Taylor.
Jane Addams. *The Spirit of Youth and the City Streets.*
—Macmillan.
E. A. Ross. *Sin and Society.*—Houghton Mifflin.
J. W. Jenks and W. J. Lauck. *The Immigration Problem.*
—Funk & Wagnalls.
W. E. Weyl. *The New Democracy.*—Macmillan.
H. C. Vedder. *Socialism and the Ethics of Jesus.*—Mac-
millan.
C. H. Sears. *The Redemption of the City.*—American
Baptist Publication Society.
Josiah Strong. *Our World.*—Doubleday.
C. O. Gill and Gifford Pinchot. *The Country Church.*
—Macmillan.
Frank Carlton. *The Industrial Situation.*—Fleming H.
Revell.
Graham Taylor. *Religion in Social Action.*—Dodd, Mead.

A SELECTED LIST OF BOOKS ON THE SOCIAL MOVEMENT IN THE CHURCHES OF THE UNITED STATES.

- F. G. Peabody. *Jesus Christ and the Social Question.*
—Macmillan.
Walter Rauschenbusch. *Christianity and the Social
Crisis.*—Macmillan.

- C. R. Brown. The Social Message of the Modern Pulpit.—Scribner.
- Washington Gladden. The Church and Modern Life.—Houghton Mifflin.
- S. Z. Batten. The Social Task of Christianity.—Fleming H. Revell.
- Yale Lectures. The Christian Ministry and the Social Order.—Yale University Press.
- Shailer Mathews. The Church and the Changing Order.—Macmillan.
- J. H. Crooker. The Church of To-day.—Pilgrim Press.
- Charles Stelzle. Christianity's Storm Centre.—Fleming H. Revell.
- George Hodges. Faith and Social Service.—Young Churchman.
- E. L. Earp. The Social Engineer.—Eaton & Mains.
- W. H. Wilson. The Church of the Open Country.—Missionary Education Movement.
- Kenyon Butterfield. The Country Church and the Rural Problem.—University of Chicago Press.
- H. F. Ward. The Social Creed of the Churches.—Eaton & Mains.
- H. C. King. Theology and the Social Consciousness.—Macmillan.
- W. D. Hyde. Outlines of Social Theology.—Macmillan.
- T. C. Hall. Social Solutions in the Light of Christian Ethics.—Eaton & Mains.
- C. R. Henderson. Social Duties from the Christian Point of View.—University of Chicago Press.
- S. N. Patten. The Social Basis of Religion.—Macmillan.
- H. C. Vedder. Socialism and the Ethics of Jesus.—Macmillan.
- Josiah Strong. Our World.—Doubleday.
- W. M. Balch. Christianity and the Labor Movement.—Sherman French.
- C. O. Gill and Gifford Pinchot. The Country Church.—Macmillan.
- Men and Religion Movement. Social Service Message.—Association Press.

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G. B. Smith. Social Idealism and the Changing Theology.
—Macmillan.

Graham Taylor. Religion in Social Action.—Dodd, Mead.

C. H. Dickinson. The Christian Reconstruction of Modern Life.—Macmillan.

C. S. Macfarland. Spiritual Culture and Social Service.
—Fleming H. Revell.

R. L. Finney. Personal Religion and the Social Awakening.—Eaton & Mains.

A COURSE OF READING ON SOCIAL SUBJECTS FOR MINISTERS AND WORKERS.

*Issued by The Commission on the Church and Social Service of the
Federal Council of the Churches of Christ in America.*

PART I.

Subject	Suggested	Alternative	Supplementary
The Social Task of the Church	Rauschenbusch—Christianity and The Social Crisis; Batten—The Social Task of Christianity; Gill and Pinchot—The Country Church; Dickenson—The Christian Reconstruction of Modern Life;	Peabody—Jesus Christ and the Social Question; Ward and Others—The Social Creed of the Churches; Taylor—Religion in Social Action;	Hodges—Faith and Social Service; Brown—The Social Message of the Modern Pulpit; Mathews—The Church and the Changing Order; Butterfield—The Country Church and the Rural Problem;
The Home	Thwing—The Family; Riis—The Peril and Preservation of the Home;	Veiller—Housing Reform; Spargo—The Bitter Cry of the Children;	Howard—Matrimonial Institutions; Davenport—Heredity in Relation to Eugenics; Mangold—Child Problems; Addams—The Spirit of Youth and the City Streets; King—Social Aspects of Education;
The Industrial Problem	Carlton—History and Problems of Organized Labor; Redfield—The New Industrial day;	Ely—Evolution of Industrial Society; Adams and Sumner—Labor Problems;	Mitchell—Organized Labor; Jenks—The Trust Problem; Hobson—The Evolution of Modern Capitalism; Nearing—Wages in the United States; Stelzle—The Church and the Working Man; Kellogg—The Pittsburg Survey;
Social Waste	Warner—American Charities; Devine—Misery and Its Causes;	Smith—Social Pathology; Devine—Principles of Relief;	Richmond—The Good Neighbor; Hunter—Poverty; Wines—Punishment and Reform; Report of Committee of Fifty—Substitutes for the Saloon; Report of Committee of Fifteen—The Social Evil; Addams—The New Conscience and an Ancient Evil.

PART II.

Subject	Suggested	Alternative	Supplementary
Economics and Sociology	Seager — Principles of Economics; Ellwood—Sociology and Modern Social Problems;	Ely—Outlines of Economics; Ward—Applied Sociology;	McKenzie—Introduction to Social Philosophy; Taussig—Principles of Economics; Fairbanks—Introduction to Sociology; Patten—The New Basis of Civilization.
Social Theology and Social Ethics	Hyde — Outlines of Social Theology; Hall—Social Solutions.	King—Theology and the Social Consciousness; Henderson — Social Duties;	Fremantle—The World the Subject of Redemption; Nash—The Genesis of the Social Conscience; Ross—Sin and Society; Addams—Democracy and Social Ethics; Patten—The Social Basis of Religion.
Socialism	Kirkup—History of Socialism; Ely—Socialism and Social Reform;	Skelton—Socialism; Spargo—Socialism;	Vedder—Socialism and the Ethics of Jesus; Wells—New Worlds for Old; Sombart—Socialism and the Social Movement; Bernstein—Evolutionary Socialism; George—Progress and Poverty;
Politics	Jenks — Principles of Politics; Batten—The Christian State;	Weyl—The New Democracy; Goodnow—Municipal Government;	Bluntschli—The Theory of the State; Dole—The Spirit of Democracy; Smith—The Spirit of American Government; Goodnow—Social Reform and the Constitution.

NOTE—THE SURVEY (\$3.00 a year, 105 E. 22d Street, New York) is the most useful periodical.

A BOOK-A-MONTH READING COURSE ON SOCIAL CHRISTIANITY.

Suggested by the Baptist Social Service Commission.

Rauschenbusch. Christianity and the Social Crisis. 50 cents.

Batten. The Social Task of Christianity. \$1.25.

Mathews. The Social Teaching of Jesus. 50 cents.

Ward. The Social Creed of the Churches. 50 cents.

Strong. The Challenge of the City. 50 cents and 35 cents. Or Fiske. The Challenge of the Country. 75 cents and 50 cents.

Ellwood. Sociology and Modern Social Problems. \$1.00.

Peabody. The Liquor Problem: a Summary. \$1.00.

Conyngton. How to Help. \$1.50.

Jenks and Lauck. The Immigration Problem. \$1.75.

Carlton. History and Problems of Organized Labor. \$2.00.

Weyl. The New Democracy. \$2.00.

Stelzle. American Social and Religious Conditions. \$1.00.

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Note. "Studies in the Gospel of the Kingdom," edited by Josiah Strong, are of value for class study of social problems. Paper, 75 cents.

SOME SIGNIFICANT BOOKS OF 1913.

May be examined at the Library of the Federal Council Commission.

1. *General.*

Christianizing the Social Order. Walter Rauschenbusch—Macmillan.

Analyzes the Christian and the un-Christian elements in the present social order; shows what remains to be done in the task of social redemption.

Christ in the Social Order. W. M. Clow.—Eaton & Mains.

A strong and constructive volume.

The Christian Reconstruction of Modern Life. C. H. Dickinson—Macmillan.

Aims at the spiritualizing of the social passion. Maintains that the social movement can attain its reconstructive purpose only as it comes to spiritual self-consciousness.

Social Idealism and the Changing Theology. G. B. Smith—Macmillan.

Would rescue theology from an exclusive intellectualism and relate it to the pressing moral questions of social justice.

Our World. Josiah Strong—Doubleday, Page.

Sketches and discusses problems of the new world life now forming, in power of social control, in industry, in peace and in idealism.

Social Religion. Scott Nearing—Macmillan.

Finds the elements of social religion in clean living, social service, and social justice, insisting that a social religion cannot be founded on the proceeds of social injustice.

American Social and Religious Conditions. Charles Stelzle—Revell.

Presents the results of the social studies made by the Men and Religion Movement.

Personal Religion and the Social Awakening. R. L. Finney—Jennings & Graham.

Contends that we need more social ends to actuate our personal religion, we need more personal spirituality to vitalize our social religion.

The Theory of Social Revolutions. Brooks Adams—Macmillan.

Advances a theory of progress by revolution, accounting for the replacing of our present social system by a new order.

Religion in Social Action, Graham Taylor—Dodd, Mead & Co.

Presents the function of the church in the political sphere, in that of the family, the neighborhood, in industry.

Spiritual Culture and Social Service, Charles S. Macfarland—Revell.

Sets forth the mutual relations between religious impulse and social passion.

Sociology in its Psychological Aspects, C. A. Ellwood—Appletons.

Presents social progress as a synthesis of moral movements, discovers the meaning of society for the individual in a life of service, and the outcome of a rational sociology in a perfected social life.

Between Eras from Capitalism to Democracy, A. W. Small—The Intercollegiate Press.

An indictment of capitalism as an economic and moral failure.

The Clergy and Social Service, W. M. Ede—The Young Churchman Co.

Briefly outlines the program of social redemption to English clergymen.

The Human Slaughter-House, W. Lamszuz.—Stokes.

Depicts the impossibility of war from the psychological standpoint.

The South Mobilizing for Social Service, Proceedings

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of the Southern Sociological Congress for 1913. A large section on the Church and Social Service.

Social Service Message, the Men and Religion Movement, —Association Press.

A ringing challenge to the churches to grapple with the tasks of social redemption.

Christian Unity at Work, Macfarland—Published by the Federal Council.

Contains the reports of Commissions on Social Service, Peace and Arbitration, and other related work and important utterances by Rauschenbusch, Steiner, Shailer Mathews, and others.

Ford, James B.—Co-operation in New England.

Kellogg, Paul U.—Editor: The Pittsburgh Survey. Author: Pittsburgh, the Gist of the Survey. Published by Survey Associates.

2. *Industrial.*

Distribution of Incomes in the United States, F. H. Streightoff—Longmans, Green & Co.

Presents tentative conclusions concerning the comparative income of various groups, suggests the need and possibility of further evidence.

The New Industrial Day, W. C. Redfield—The Century Co.

Presents the human side of industry by an employer of experience.

Artificial Flower Makers; Women in the Bookbinding Trade, Mary Van Kleeck—Survey Associates.

Presents the results of investigations, concrete illustration of industrial problems, with suggested remedies.

Senate Document 645, 19 volumes issued by the Department of Labor on the conditions of women and children wage-earners in the United States.

American Syndicalism, J. G. Brooks—Macmillan.

A sympathetic but limited study by a broad-minded economist and a wide observer.

Syndicalism, Industrial Unionism and Socialism, John Spargo—Huebsch.

A keen and yet fair criticism of Syndicalist philosophy and tactics from the Socialist standpoint.

The New Unionism, Andre Tridon—Huebsch.

A clear statement of the philosophy and practice of Syndicalism, its history, and its present status all over the world.

Syndicalism, J. R. MacDonald—The Open Court Publishing Co.

A merciless analysis of the weakness of Syndicalism. Young Working Girls, Woods and Kennedy—Houghton, Mifflin Co.

A study by settlement workers of the vital problem of the adolescent girl of the tenement-house family and the city factory or department store.

Butler, Elizabeth B.—Saleswomen in Mercantile Stores. Published by Survey Associates.

3. *Immigration.*

Immigration and Labor, I. A. Hourwich—Putnam.

Uses the Report of the Immigration Commission to prove that recent immigration has not displaced other labor, nor reduced wages, nor lowered the standard of living.

The New Immigration, Peter Roberts—Macmillan.

A survey of the industrial life, the living conditions, the social relations of the later immigrants, with suggestions for work with them.

Immigration, H. P. Fairchild—Macmillan.

Considers the results of our newer immigration in relation to worldwide social and economic conditions.

The Immigrant Invasion, F. J. Warne—Dodd, Mead & Co.

An authoritative discussion of population statistics and of the economic effects of immigration.

The Immigrant, F. J. Haskin—Revell.

A popular hand-book of information about immigrants before and after they arrive.

Lessons in English for Foreign Women, Ruth Austin—American Book Co.

Very useful for church classes.

4. *Education.*

Education for Efficiency, Irving King—Appletons.

Presents the new ideal in education and outlines the measures which are realizing it, social centers, vocational guidance, etc.

The Social Center, E. J. Ward—Appletons.

Outlines from experience the plans and purpose of the social center as a community builder and a force for democracy.

Examples of Industrial Education, F. M. Leavitt—Ginn & Co.

Presents the joint demand of educators, social workers, organized labor and manufacturers. Describes the American experiments to answer this demand.

The Montessori System, T. L. Smith—Harpers.

An explanation of this system and an account of the attempt to work it out in American schools.

5. *The Woman Movement.*

Woman in Modern Society, Earl Barnes—Huebsch.

An adequate review of the effect of the woman movement in education, industry and government, and a sympathetic estimate of its significance for social progress.

The Woman Movement, Ellen Key—Putnam.

An interpretation and estimate of the entire movement of women for self-development and self-expression from the standpoint of spiritual values.

6. *Socialism.*

Socialism Summed Up, Morris Hillquit—H. K. Fly.

An authoritative review of American political Socialism.

The Truth About Socialism, Allan Benson—Huebsch.

The popular summary of the Socialist movement.

Socialism, A. R. Johns—Eaton & Mains.

A sympathetic but limited attempt to show the strength and the weakness of Socialism.

Marxism Versus Socialism, V. G. Simkhovitch—Henry Holt.

Shows how the present economic condition and tendency do not fulfil the forecast of Marx, describes the various changing phases of modern Socialism and the quest for a new meaning of the term.

7. *Rural Life.*

The Farmer of To-morrow, F. I. Anderson. Macmillan.

Charts the land empire awaiting reclamation and presents the evidence for the new doctrine of the inexhaustibility of the mineral elements in the soil.

The Country Church and Community Co-operation. Association Press.

It preaches the doctrine that building the community is the job of the country church, and is full of practical suggestions from men in the field.

Solving the Country Church Problem, G. A. Bricker. Jennings & Graham.

Outlines practical and sensible methods suggested by various rural workers for the strengthening of the country church.

The Country Church, Gill and Pinchot, (by authority of the Federal Council.)

Presents the specific results of an original study of actual conditions of church growth and influence in a rural population of 50,000.

8. *Human Interest.*

A Sunny Life, Isabel C. Barrows—Little, Brown & Co.

Describes the labors and imparts the spirit of S. J. Barrows, leader in prison reform and creator of the International Prison Congress.

Out of the Dark, Helen Keller—Doubleday, Page & Co.

Gives the social vision of blind eyes into social democracy, the woman movement, the social evil and the practical problem of the blind.

The Autobiography of a Working Woman, A. Popp—F. G. Brown & Co.

A revelation of the practical and spiritual struggles of the thinking section of the working class, with the simplicity that surpasses art.

Broke, *The Man without the Dime*, E. A. Brown—Browne & Howell Co.

The experiences of a well-to-do citizen, traveling in overalls, without resources, to find out what different cities do for the man or woman out of work.

IV.

METHODS AND PROGRAMS.

THIS chapter presents the suggestions for methods and programs for local churches and groups of churches which have been worked out by the various denominational agencies. The origin is indicated in each case by a single word. The full title and address of every organization can be found from the directory at the front of this Year Book. The Federal Council Commission also has "A Plan of Social Work," covering the general field.

ORGANIZING THE CHURCH FOR COMMUNITY MINISTRY.

Episcopal.

"The success of social service work by the church at large depends ultimately upon the effort of the individual parish. Unless the minister of the individual church and his workers, men and women, take a hand in actual community service, the efforts of larger units, diocesan or national social service organizations, must go largely for naught. In fact, a chief effort of these larger bodies should be to interest the individual parish and its minister in the world-wide movement to improve conditions of life and work for men, women and children—to insure that justice in social and economic relationships without which political democracy is but the shadow of a dream—to inaugurate a Kingdom of God in which, as the prophets of Israel preached, righteousness and justice shall go hand in hand, in which services and service shall be complementary. A social service league or committee in every parish is the desideratum, unless the work of diocesan and national organizations is to halt on one foot.

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"The work of social service is largely community service. The collective effort by local forces to improve conditions of life and work in a given community must lie at the base of all genuine social amelioration. Reform from without—imposed by state or national authority in the shape of "progressive" legislation of whatever name—must ultimately fail unless the forces of righteousness and justice in every city, town, or village are awake to their responsibility and alive to their opportunity. The state and the nation may help, and must help; but the success of social reform will ultimately depend on the desire and the determination of each community to help itself. Social self-help—if the term be allowed—is the bedrock on which the structure of social progress must be founded.

"In view of this fundamental consideration, the necessity of stimulating the parish to the need and opportunity of community service is apparent."

Methodist.

"We believe that all the organizations of the local church should assume some definite tasks in social service.

"The Sunday-school should concern itself with child welfare, the Epworth League with the general conditions of life for young people, the Ladies' Aid Society with the general needs of the girls and women of the community, and the Brotherhood should engage its men in civic action for community welfare.

"We suggest that one representative of the social service work of each of these organizations in the local church constitute, with the pastor, a Social Service Committee to co-ordinate the various activities for the church and to relate it to other agencies working for community betterment in intelligent co-operation."

Congregational.

"It is suggested that Each Church and Brotherhood have a committee to be known as 'The Committee on Labor and Social Service.' Its functions shall be to come in touch with the labor forces of the city; to become acquainted with the local situation; to bring the results before the Church, and relate the Church, in an efficient way, to the other agencies that are working for betterment. Make this Committee perma-

ment. Give its report consideration. Such a Committee can be of great value in bringing together the employers and employees in case of an industrial conflict."

Unitarian.

"There must be wise leaders to plan and direct the church's social advance. If neither the minister alone nor the parish committee can be expected to give this service it should be entrusted to another body which may be called the social service committee and which shall be in effect a board of control or management. Several churches have already organized social service committees. In one of our city churches a large number of people are at work in the various local charities and philanthropies. Some of them sit in the directorates of every non-sectarian organization of this kind in the city. In this church the social service committee is made up of some two dozen or more men and women, each one of whom represents one of these philanthropic institutions or societies. Few are the congregations where the members are so keenly alive to their social obligations as in this; yet in almost every church there is a group of people who are engaged in social work of some kind, and out of their number it should be easy to choose four or five who together with the minister could form the social service committee.

"This committee, however it may be constituted, should be elected at the annual meeting of the parish, and upon it should be laid the full responsibility for the social service work of the church."

Baptist.

"Every church should have a constructive program for serving the social needs of its community, either individually or through the largest possible co-operation with other organizations for human uplift."

"Every church should create a Social Service Committee, to have general supervision of all the Social Service work. This committee should contain a representative from the deacons, the Sunday-school, the Young People's Society, the Men's Brotherhood, and the Woman's Society, with the pastor, exofficio, a member.

"The committee should organize with a chairman and a secretary, and should have regular meetings at least once a

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month. It should carefully study the local situation, the needs of the community, and the resources of the church, and should have a definite constructive program. It should create such subcommittees as may be needed for special work. It should suggest ways whereby the efforts of the people may become most effective in community betterment. It should have a well-formulated policy of Social Service instruction in and through the church. It should keep the church and congregation informed concerning such matters as demand their interest and effort. It should co-operate with the Educational Committee and all agencies of the church which are seeking to guide the thought and to train the conscience of the people. Persons should be chosen for membership on this committee who are specially interested in Social Service and show special fitness for its work; this committee is for action, and it has no place for merely ornamental and honorary members."

Friends.

"In many of our great cities the electric light and power companies display at night on their lofty sky-scraper buildings brilliant electric signs which flash out across the city the words 'Public Service; Light and Power!' Our desire is that all our local churches, whether in city or country, may make that their motto and their constant aim; that they all may aspire to fulfill their double mission for which Christ wrought and for which he died;—that each church may be a *live center* in the world for 'public service, light and power.'

The importance of putting all possible church-members personally to work in the field of service and the possibility of utilizing selected individuals before a church can be properly organized for Social Service is emphasized in all denominations.

Episcopal.

"But the chief desideratum is to find a specific task for each member of the parish who is competent and willing. By bringing him—or her—into actual contact with social conditions in the community the parish church will perform the double service of rendering aid where needed and of educating its constituency. The danger to be guarded against is that

of stopping with the particular case—the concrete instance—and not passing on to some constructive effort to better conditions in general. Not merely to succor the fallen wayfarer, but to clear the road is the necessity. In this constructive effort is the opportunity for a community forward movement which shall combine all agencies, secular and religious, in a common campaign to improve local conditions of life and work, and so help to make possible the all-round development, physical, mental, spiritual, which should be the right of every man, woman and child in the community. Such a community forward movement as the result of the effort of the individual parish or parishes is a consummation devoutly to be wished.”

Methodist.

“Social Service must be carried out through organized group action, but it cannot be confined to organizations. There are many personal aspects of social service which must have emphasis. It will never be thoroughly social until it is genuinely individual. The personal aspects of social service are the root of the matter from which spring its organized expressions. It becomes the duty of every Christian to assume some obligation of personal service, to relate himself to some work for the poor, the sick, the prisoner, the oppressed. The power of the church is increased by the activities of its members in local philanthropy and in all movements for community improvement.

“In these days of organization, there is a dearth of initiative. The church must generate the spirit of service until it dominates men with a mighty imperative. Such men will find something to do for themselves. They will not wait for organizations. All relationships with their fellows will be controlled by the spirit of service. Like their Master, they will stand among their fellows in the community as those who serve.”

Unitarian.

“The last step in this process of putting the social service work of the churches on a common-sense business basis is to draft the members thereof for the several duties to be done, and if some of them do not know how to perform these duties, to have them instructed. It will greatly assist the committee in this detail of administration if it will prepare for its own guidance a card catalogue of the social service

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activities of the congregation. The standard library card, 5 inches by 3 inches, ruled as below, is the best for this purpose and has been found exceedingly useful. The information desired can be obtained by a brief questionnaire. Some cards will be filled out as shown. Others will have something

BROWN, EDWARD N.	272 BLANK ST.
CONTRIBUTES TO	IS AT WORK AS
The Associated Charities, Civic League, Children's Aid Society, Animal Rescue League.	Treasurer of the Children's Aid. Friendly Visitor, District No. 2 Associated Charities.

under the head of 'Contributes to,' but nothing under 'Is at work as,' and vice versa; while some will have upon them no more than a name and address. This card is of tested value, and will often enable the committee to find the right person for a particular service without calling upon one already overwhelmed with public duties."

COMMUNITY STUDY.

The first step in working out a program for a church or a group of churches is a study of the local community, at least to the extent of discovering the amount of deficit between local conditions and the standards of the churches.

Presbyterian.

"When a railroad company decides to open up a new territory, it does not depend merely upon inspiration and enthusiasm—it sends out a corps of engineers to study soils and levels; a master workman maps out the entire job, and in his mind's eye sees it complete before the first tie is laid or the first spike driven.

"Something like this should be the program of the church. It should face all the facts. It should master the situation.

This applies not only to the national problems which confront the church, but the local problems which perplex the individual pastor.

"The logical order for carrying on the work of the church is: first, know the facts; second, organize the work in view of the facts discovered; third, make known the work to the public."

Congregational.

"To know the facts relating to our own city and community often indicates a way by which abuses and evils can be cured. The greatest essential then is that Christian people shall know conditions."

Baptist.

"That the best results may be attained, it is necessary that there be a careful study of the community. By this means, we will know what are the things that hurt the lives of our fellows and hinder the community's progress; and we will also know what are the forces and factors for good that already exist and are available."

Episcopal.

"That we may work intelligently and successfully we must know the conditions that exist and the obstacles we have to overcome. We must know too, the various forces and factors that are at work in the city, and must learn how to mobilize and direct them."

Methodist.

"Study its needs. They will determine what ought to be done. You may be able to interest a group of people in a study class. We can suggest courses and supply a schedule for taking a bird's-eye view of your community conditions."

Methodist.

"We recommend that every Methodist preacher study the social needs of his community and lead his church into a ministry, co-operating with other agencies, to meet those community needs. Experience has shown that the mid-week service can occasionally be advantageously used for this purpose. The

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attention that has recently been given to the problem of the rural church and community makes it possible for every church no matter where located, to enter into this wider ministry."

Episcopal.

"The method, then, is first to find out what your community needs and then to look about for possibilities of co-operation with secular agencies which have the experience and technical knowledge."

Unitarian.

"The first step is for a church to make a careful study of the social and moral conditions in the community where it is established. A business house which proposed to open up trade relations with South America would study very thoroughly the habits and customs and needs of the countries which it intended to enter; and so a church which has made up its mind that it will try at least to do its full duty in the community must study the conditions and needs of the people around it before it makes any plans or begins any work. What it shall do will depend on what it finds. It may discover that there is a foreign population at its doors, alien in speech and manner of life, living in foul and unsanitary dwellings. It may learn that young women are employed in the shops and factories at wages so small that it is impossible for many of them to provide themselves with all the necessities of a clean and wholesome life. It may find that boys and girls are going to the dogs because there is no other place for them to go, that the idle and vicious are being supported by the kindly disposed and gullible public, that children are being neglected, that the sick are not properly cared for, that the poor are being oppressed, that the town is being expensively misgoverned, and that a dozen other conditions obtain, all equally dangerous to health and morals and happiness."

Methodist.

"The next thing is to know what agencies are at work to meet the need of the community and how they are doing it. An effective piece of work is a little directory, for the pocket or telephone desk, of the various agencies in the community that will co-operate in caring for poverty, sickness or delinquency, or in meeting any civic or social emergency. In small

communities a chart can be made and placed on the wall of the church. An effective chart to reveal the needs of the community to the churches puts in one column the various fields of social service—child welfare, charities, health, labor, immigrants, the prisoner, law enforcement, civics; the second column lists “agencies at work” in the community in each of these fields; the third column states urgent needs in each field, that is, the needs that are crying to be met, notwithstanding the work of existing agencies.”

For the purpose of a brief community study a pamphlet “What Every Church Should Know About Its Own Community,” may be obtained from the Federal Council of Churches or from denominational offices. The Baptist office has a Civic Program and a Town Program. The appendix to the Episcopal leaflet, “A Social Service Program for the Parish” presents “An Outline for the study of local conditions.” The Unitarian Association has a pamphlet, “Knowing One’s Own Community.”

For carrying on a detailed study or a thorough survey, aid should be secured from the denominational offices. If thorough community survey is contemplated, enlisting all the forces of the community, the Department of Surveys and Exhibits, Russell Sage Foundation, 31 Union Square, New York City, should be consulted.

EDUCATIONAL ACTIVITIES.

To develop and increase interest in the church, in addition to the community study various activities are suggested.

Baptist.

The Social Service Library.—“One of the first things for a church to do is to create a select library of Social Service literature. By having such a library in the church, Social Service literature can always be available and can be brought directly to the attention of the people.”

“Lists of books for this purpose are issued by the denominations and by the Federal Council.”

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STUDY CLASSES AND DISCUSSION GROUPS.

"The church itself, as well as its various agencies and departments, should have some definite plans for Social Study. It would be a mistake for any church in any of its departments to use Social Study lessons to the exclusion of all others. But it would be as great a mistake to give attention to various other lines of study to the exclusion of direct Social Study.

"For the Church. We suggest a division of subjects as follows: One Sunday in each month to be given to the Christian life in its sources, its ideals, its development and growth; one Sunday in each month to be given to Christian doctrines, dealing with the church, its history, its faith, its work, etc.; one Sunday in each month to be devoted to Missions—city, home and foreign; one Sunday in each month to be devoted to Social Service in some of the many phases and claims.

"This schedule will enable the pastor and church to preserve the balance in Christian thought and activity; it will also promote systematic study, which is now so sadly lacking in many churches.

"The 'Social Service Year' suggests some timely and vital topics which may form a basis for social study and effort.

"Social Studies for Adult Classes and Brotherhoods. The Church to be fully efficient in its educational work must interpret the great principles of the gospel in their relation to life and society, and the church no less must lead the people to apply these principles to all the problems of our complex social life. That this may be done, something more is needed than the present unsystematic methods."

Episcopal.

"Organization for service is, however, in itself inadequate to the task. Without the more fundamental work of education no lasting result can be achieved. The work of education includes, of course, instruction given to adult workers in the form of sermons, special addresses, conferences, study classes, teachers' training classes, and the like."

Methodist.

"Some pastors have adopted the social service month, devoting that period exclusively to the presentation of the social aspects of the gospel and the social duty of the church, other

months being given to the other aspects of church life and policy. Some have adopted the social service year, putting a definite social topic once a month in each of the church meetings. Others have socialized the prayer meeting by devoting a certain number of its sessions to the consideration of community needs from the standpoint of Christian duty."

Episcopal.

"There are various ways and means to arouse interest in social service. There is the social service class, meeting regularly—on Sunday or other day—to discuss the social problem in general and with special reference to community needs. There is the conference on social topics for more popular appeal: it may be held at the close of the Sunday evening service, and be open to all who are interested, whether they desire to attend the service or not. The conference thus serves as a community forum, where specialists invited from outside may present various phases of the social problem, and an opportunity may be given for informal discussion. A parish social service library is also desirable—a small but carefully selected lot of books of interest to the Christian citizen, who may not own them or be able to get them from a community library. Visits to various social institutions and schools may also serve to arouse interest and give valuable information."

Congregational.

"Establish a class where the subjects of discussion shall be questions relating to Social Welfare. Wherever feasible, establish an open forum where the subjects presented by the speaker may be discussed freely by those present."

"Make some one of the great subjects that are before the American public to-day the topic of discussion in a mid-week meeting every little while. We would indicate such subjects as Wages, Child Labor, Housing Conditions, Juvenile Delinquency, Courts of Justice. These will suggest others to the wide-awake churchmen."

Methodist.

"Many young people who cannot be induced to join a study class may yet be enlisted in a reading course, especially if

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those who are reading the books in the course are gathered together occasionally for a social hour and for discussion. Every Chapter of the Epworth League should have its own social service library, so that the books may be passed around freely. A list of books can be supplied, which cannot fail to catch and hold the interest of young people, because they deal with typical American conditions from an intimate, personal standpoint.

"To supplement this group and class study, a course of five or six addresses can be arranged for the Sunday evening devotional service, these addresses to deal with various aspects of Social Service.

"Another popular form of education which can be made use of is the Open Forum for the presentation of community issues. At this meeting, representatives of various groups in the community may be heard at first hand, and the question and answer form of communication may be used to establish a closer sympathy between speaker and audience."

"The person who can get together individuals from various social groups or even individuals within churches or a church to frankly face some pressing local need or some fundamental social issue is performing a vital service. This is sometimes done by planning for a Social Service Institute. Thus theories can be judged at first hand and the prejudice and bitterness that comes from misrepresentation will be avoided.

"A more permanent and effective form of the same service is the organization of an Open Forum for the discussion of community issues and of general social and industrial questions. In all industrial centers there are groups in the population whose lines of thought never cross. In times of industrial dispute a bitter price is paid for this lack of contact. Men whose interests tend to place them on opposite sides of industrial questions need to look into each other's faces and talk together. In some cities a common mind and conscience is being developed in an Open Forum, meeting weekly for the frank discussion of vital questions. The best form is an address followed, not by debate, but by questions from the audience."

Suggestions for topics for discussion groups and for church meetings of all kinds are contained in the Baptist leaflet, "Social Suggestions for Program Makers." The various denominational offices have lists of speakers avail-

able in different parts of the country. The Social Service Commission of the Inter-Church Federation of Philadelphia has compiled a list of local social workers who will speak in the churches.

CORRESPONDENCE COURSES.

To increase the efficiency of both the pastor and the lay social worker, some of the denominations are furnishing correspondence courses in social service studies.

Congregational.

"The Labor and Social Service Department of the Congregational Brotherhood recommends the following courses of study for ministers and members of our churches. This course can also be made the regular class work of groups interested in the social problems.

"This course provides for three years' study and is more than a reading course. The department will undertake to guide the student, assign the lessons, and conduct the examinations.

"The course embraces four books for each year. There are also three books given as electives for each year. Any one of these books in the elective course may be substituted for any one of the books in the prescribed course.

"It is optional with the student as to how much or how little of the course he takes in one year. The three years' work can be completed in one year by reading one book a month.

"As a minimum the department suggests four books a year or one year's work within the prescribed time limits. This can be easily done by the average man or woman.

"A list of books for advance study is also given and also a list of helpful biographies of those eminent in the social movement of our time.

"Any student interested in special phases of the social problems will be gladly aided in his study by the department, and such special courses as may be desired will be outlined upon request.

"*Registration fee* for the course, \$1.00. *Cost of course*, \$2 per year—making a total of \$7 for the entire course.

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"The cost for the three years' courses including registration fee, will be \$5 if paid in advance.

"A suitable and attractive diploma will be awarded to all who satisfactorily complete the course."

Presbyterian.

"Perhaps the most critical period of a preacher's experience is during the fourth or fifth year of his ministry, when he has been disillusioned about some pet theories, and when he has come to face the really big problems of life. Just then he needs to get a fresh grip upon himself. He will probably never do it by running away, for folks are folks wherever you find them, and the task will no doubt be just as difficult in the next field.

"It's a question of mastering the field, and meeting the situation—as it is. No doubt a post-graduate course in practical Christianity, sometimes called 'sociology,' might help; but it's too far away—both the school and the money. We have a Correspondence Course in Applied Christianity which will at least give a new outlook upon the task, and hundreds of men—and a few women—have been greatly benefited by taking it. We will indicate to you how you may become the master of your work. The lessons are free from technical terms and no previous knowledge of social science is necessary. We seek to have the student see his problem from the most practical standpoint, so that he may immediately apply the knowledge which he has acquired. The course does not cost much money—five dollars includes the text-books and the studies. There is personal supervision of the lessons, and if there's a special problem in your own field, our specialists will assist you in working it out. There are courses on the city, the country field, and on church advertising. Other courses will be added. Write to headquarters for explanatory literature. Other denominations are also planning correspondence courses."

THE SUNDAY-SCHOOL.

The necessity of educational preparation for social service in the churches is leading to its emphasis in the Sunday-school, both in the curriculum and in practical activities.

Episcopal.

"Social instruction in the Sunday-school involves an exposition of the social implications of the Bible, especially of the Old Testament prophets and the Gospels. It involves also the presentation at least to the more mature pupils of significant phases of our contemporary social problem and of methods of social service. It involves further the working out of some kind of system which will enable Sunday-school pupils of various ages to render at least an elementary kind of social service. Certain efforts in this direction have already been made. It is hoped that during the coming year co-operation between the Commission and the General Board of Religious Education may result in the preparation of a Sunday-school curriculum which shall make adequate provision for social instruction and social activity.

"Here, it would seem, we have a long-sought opportunity for bridging the present gap between the Sunday-school and the Church. The reason why so many of our Sunday-school pupils, of late years especially, have gone out from the Sunday-school at a comparatively immature age and have at the same time failed to graduate into the Church and its activities is perhaps because we have not been making the most of the altruistic impulses of adolescence. Methods of and equipment for religious instruction are being revolutionized in accordance with pedagogical principles worked out in secular education. The subject-matter of the Sunday-school curriculum, however, has until recently remained untouched. We have not been presenting with sufficient concreteness the Christian challenge to service. The appeal to our boys and girls has been rather too academic; it has emphasized the individual to the exclusion of the social aspect of Christianity; it has not vitally related itself to the needs of the modern community. Just how far the readjustment can go is of course an open question; discretion will have to be used. The fact remains, however, that here is an opportunity of taking the boy and girl out from the Sunday-school into the community life. The modern social movement, as we know, is due in great measure to the enthusiasm of young men and young women; this enthusiasm they have developed under the influence not so much of the Church as of secular agencies engaged in social work. It is time indeed that our Church and other communions throughout the land should make a

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consistent attempt to relate at least the older boys and girls to the service of the community in which a given parish finds itself."

Methodist.

"One of the great words of modern education is, 'learn by doing.' Our students now work in the laboratory, the shop and the field. In the Sunday-school, where not knowledge but life is the objective point, it is of supreme importance that religion shall be expressed in action. It is not sufficient that the curriculum of the Sunday-school should have a social aim. The school itself must be organized for actual social service. This should be, not the mere expression of particular lessons, but one aspect of the united life of the school; every school that organizes its group life for definite ends, such as the support of missions and other general church agencies as well as for local social service, is thereby training all its pupils in the social expression of religion. Without some means of expressing religion in social action, no matter how complete the curriculum otherwise, the school is educationally deficient. Therefore every efficient school will have a definite plan of social service work, which will relate the whole life of the school to some local community need. This work will be co-ordinated by a social service committee representing the various departments, and will be continually kept before the attention of the school in programs, reports and assignments of duties. In it, every class will have some clearly defined part. This, however, leaves individual classes free to take up some particular piece of social service work on their own initiative, and these class efforts can, from time to time, be reported to the entire school and thus add impetus to the general plan.

"There is no department of the church which has a heavier responsibility or a larger opportunity for the Christianizing of the social order than the Sunday-school. The social service movement looks to the Sunday-school to train a generation of Christians who will see the social goal of Christianity, with the vision of Jesus and so will have both a social consciousness and a social conscience, animated by the religious motive. It is the Sunday-school teacher's opportunity to develop the natural instinct of childhood to help others until it becomes the passion for service; to unfold the religious

nature of social and civic duties, the divine values in human relationships, until a religious experience is developed that covers the whole of life.

"The first social service opportunity of the teacher lies in the social interpretation and application of the lesson. Having secured the general social background of the lesson, the teacher's individual contribution will be to apply it to local conditions and needs. Just because the social life of the child up to twelve years of age centers so largely in the home, there is the supreme opportunity at this period to extend those relationships, on the same basis, to the community as the larger family, thus saving children from that selfish, self-centered and house-centered life which is the cause of much of our community weakness."

Unitarian.

"An important factor in holding the interest of the young people in our churches is organization for Social Service. It is true that the note of service is clearly sounded in young people's meetings of all denominations, but rarely with a steadiness of tone to command constant attention and response. Spasmodic efforts have no place in the Church School, which at best can secure comparatively small allotments of time for its various activities. Efficiency in Social Service requires well-considered plans for progressive and related effort. The subject of morals is so intimately connected with that of service that the importance of efficiency as an ideal is clear. There should be careful organization from the youngest groups of children to the oldest, not only for the sake of the good cause to be served, but for the distinct purpose of arousing and sustaining in young people an interest in the world outside of self. The church should welcome the children into a definite progressive work for humanity no school of the church being complete without a carefully arranged plan for Social Service."

SUGGESTED PROGRAMS.

The kinds of social service activities which will be developed by local churches and groups of churches are indicated in the following suggested programs:

Methodist.

"When the church sees the community in all its organized life as the object of redemption, then the church will follow the pastor in the development of a community program which will become an integral part of the life of the church, will continue regardless of change of pastors, and will be one of the lasting things a man may leave behind him. This program may be confined at first to a minimum; the things the church will work for and if need be fight for, in order to get proper community treatment of the poor, the sick, the prisoner, the immigrant, the industrial worker. Inevitably the program will enlarge itself until it also defines religious standards for the community life—its health and housing, child welfare, transportation, recreation, government and industry. To outline such a program is to interpret religion to the community as well as to the church. To carry out such a program is to reveal God in power to modern life.

"The organization of the church for the carrying out of this program means the gradual development of social service activities in each church society; then the co-ordination of the whole under the direction of a social service committee representing each society."

Baptist.

"1. Careful teaching by the churches of the social duties of man.

"2. Systematic development of the educational agencies of the churches.

"3. Careful training of lives for life and service in the kingdom of God.

"4. The creation of an informed and militant conscience.

"5. Making the church a true social center.

"6. The federation of the churches and co-operation in the work of city saving.

"7. Such comity and co-operation as shall prevent the needless duplication of churches in cities and towns.

"8. The investigation by the churches of city conditions and community needs.

"1. Regular, systematic, and positive instruction by the church on the meaning and obligation of the home.

"2. The right of every child to be well born.

- "3. Home training for social living.
- "4. The single standard of purity.
- "5. The teaching of sex hygiene.
- "6. Uniform divorce laws, and stricter regulation of marriage.
- "7. Sanitary homes and tenements; regular and systematic inspection of tenements.
- "8. The abolition of overcrowding, and the guarantee of sufficient room for health and decency.
- "9. The preservation of the home against industrial invasion.
- "10. The education of men and women for marriage and parenthood."

Episcopal.

"The principles which should govern the parish in relating itself helpfully to the solution of social problems are roughly as follows:

"1. To study community problems and formulate a careful and intelligent plan of action with the twofold aim of eliminating bad, and bringing about good conditions, emphasis to be laid upon constructive, rather than upon mere preventive effort.

"2. To co-operate in such action, where possible, with other local congregations of any denomination, and with all intelligent and well-administered social agencies, public and private, in such a way as to benefit by the knowledge and experience of these secular agencies, and to give them needed assistance, while at the same time leaving to them what they are equipped to do, and avoiding unnecessary duplication of effort.

"3. To provide for the members of the parish, young and old, elementary instruction and courses of study in social questions, and to furnish opportunity for practical individual training in service through co-operation with recognized social agencies of the community.

"4. To proclaim the necessity of pure and honest administration of community affairs through the choice of clean, strong men for office, and to bring to bear on legislation and public policies the test of Christian principles. Such co-operation, direct or indirect, with the state may take the form, on occasion, of endorsement of competent and honest officials, whether of municipal or of state administrations, and the corresponding condemnation of incompetent and dishonest officials.

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"5. To insist that the local press shall, so far as possible, be conducted on a basis of regard for the common weal, rather than of selfish exploitation of news and the direct or indirect support of corrupt politics and politicians."

Unitarian.

"The Unitarian churches in particular have always declared that religion is not the acceptance of a creed nor the observance of a form, but a life of service and good will. They have pleaded for the application of religious principles to practical affairs, and they have been pre-eminent in promoting philanthropies and reforms. The obligation to continue and enlarge these endeavors is clear and positive. As the exemplars of a religion of every-day life, and as the prophets of democratic idealism, the Unitarian churches must resolutely meet and use the new occasions that now teach new duties.

"The social service which the churches can render, either as organizations or through their members, is of three kinds: (1) The relief of suffering; (2) the prevention of poverty, disease, crime, and industrial or international warfare; and (3) the promotion of constructive social reform."

Unitarian.

The national committees working in special fields recommend a program to the local church covering the following questions:

Civil Service Reform; Conservation of National Resources; Health and Sanitation; Housing Reform; Immigration; Industrial and Vocational Education; International Arbitration; Labor Legislation; Marriage and Divorce; Prison Reform; Public Recreation; Rural Conditions; Sex Education and Hygiene; Standards of Living and Labor; Taxation; Temperance; Industrial Disputes and Arbitration; Child Welfare.

A REASONABLE PROGRAM FOR THE INDIVIDUAL CHURCH.

Recommended by the Committees of the Men and Religion Forward Movement in New York City.

"1. Have a Committee on Social Service, of not less than five men, the Chairman of which shall represent the church in the District Social Service Committee; this Committee to serve also as a Committee on legislative action.

"2. Make a list of all Social Service work being done by your members, men and women, in the church and community. For this purpose blanks may be secured from the Federation of Churches.

"3. Make a list of all members of your church ready to engage in particular tasks of Social Service.

"4. Begin now to interest the members of the Social Service Committee and all others ready to undertake Social Service, to attend the Social Service Institutes, which will be held in the immediate neighborhood of your church next fall.

"5. Invite representatives of labor and of various forms of social work to speak at appropriate meetings in your church.

"6. Open your church to meetings under the auspices of labor organizations, social agencies and committees for benevolent enterprises.

"7. Use, if possible, in men's classes or other meetings of men 'The Gospel of the Kingdom,' published by The American Institute of Social Service, or some other suitable study of the social teachings of the Bible.

"8. Co-operate with the charitable agencies in your district.

"9. Assume full responsibility for a definite area of your neighborhood in a co-operative parish work, making this assumed area your immediate task. The responsibility area should be assigned, wherever possible, to each church by a committee representing all the churches of the district.

"10. Know the injurious agencies of social life in your responsibility area and neighborhood, such as the saloon, dance hall, picture show, theater, etc., and keep watch that they do not violate the law. A map of these agencies will be found very helpful.

"11. Make larger use of the church building as a neighborhood center.

"12. Encourage your minister in his effort to realize the social mission of the church freeing him from other cares that he may work for social betterment.

"13. Enlist men for some specific social service, as they become members of the church.

"14. Study carefully the Social Service charts made for the Eight Day Campaign, also the recommendations of the Social Service experts of the team, and the findings and recommenda-

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tions contained in the report of the Borough Committee on Social Service, all of which are to be seen at the offices of the Federation of Churches.

"15. Invite the Social Service Secretary to co-operate with your church in a careful study of its field, opportunities and responsibilities, and in devising plans and the organizations necessary to fulfill the function of the church in the life of the community.

"16. Arrange for occasional meetings with the other churches in your local district, for consultation as to district problems, and hold occasional union meetings where social service questions may be discussed, and united action taken."

Episcopal.

KINDS OF SOCIAL SERVICE IN WHICH AN INDUSTRIAL COMMUNITY SHOULD BE ENGAGED.

- "1. City-planning.
- "2. Housing reform;
- "3. Provision of recreation facilities;
- "4. Educational reform;
- "5. Improvement and cheapening of transportation;
- "6. Suppression of vice, crime and intemperance;
- "7. Prevention of industrial diseases and accidents, and compensation therefor;
- "8. Abolition of child labor;
- "9. Regulation of woman labor;
- "10. Promotion of efficiency of civic administration."

Baptist Suggestions for a City Program.

THINGS TO BE DONE.

"The following list suggests a number of things to be done in community betterment. No person can be equally interested in all of these items. These things cannot all be done in one city at once. But everything named here should be done as soon as possible. Some needs are more pressing in some communities than in others. No right-minded person willing to do something need be without a task. No group of men can say there is nothing for them to do. Many of the things mentioned here are being done in some community. If you would like

to know how to do something in your community, learn how it is being done in some other community. Any effort that will help any life in any way is the translation into deed of some article of the Christian faith.

"The first fifteen items are some of the things requiring immediate action in most communities.

"Have regular inspection of tenements, rooming houses and hotels.

"Have a good building code and maintain standards of housing conditions.

"Have moving picture and similar shows well censored.

"See that dance halls are regularly inspected and carefully regulated.

"Abolish the red light district.

"Secure an ordinance requiring fruit dealers, bakers, etc., to screen wares from the flies.

"Attend the juvenile court and make it fully efficient.

"Have a city farm and workhouse for tramps and short-term-prisoners.

"Have probation system for all delinquents and intemperate men and women.

"Co-operate with the workingmen in securing a Labor Temple.

"Secure for every worker one day's rest in seven.

"Create a Public Welfare Commission.

"Have a playground under proper supervision within half a mile of every home.

"Endeavor to provide more rational and social recreation.

"Have a regular and careful canvass of the community, and keep it up to date.

"Have a city plan and program.

"Visit the jails frequently, and see that there is proper segregation of children and youths from adults, with sufficient light and cleanliness.

"Make a survey of the community.

"Co-operate sympathetically with the police in saving delinquents.

"Endeavor to make the city more beautiful with clean streets.

"Make the schools more efficient, have manual training, evening schools, technical schools.

"Have instruction in civics, ethics, in moral training.

"Create a civic spirit and a civic ideal.

"Emphasize the place and work of the home.

"Teach sex morality in home and in school.

"Encourage yard gardening and window gardens.

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"Have a permanent municipal arbitration and conciliation committee.

"Beautify the surroundings of factories, warehouses and railroad stations.

"Have Folk festival and Folk pageants.

"Have university extension lectures on civics, hygiene and morals.

"Have free lectures in school on life, hygiene, civics, travel, etc.

"Make a conscious and collective effort to create a better social atmosphere.

"Sustain the Y. M. C. A. and the Y. W. C. A.

"Have well-equipped and convenient reading rooms.

"Do not permit the boys to work all night as telegraph messengers.

"Endeavor to secure a satisfactory workingmen's compensation law.

"Have a joint registration bureau in the city.

"Provide coffee and recreation and rest rooms for men and women.

"Provide public comfort stations wherever they are needed.

"Organize a city club for the discussion of current topics.

"Organize the men of good will for a better city administration.

"Organize and sustain a federation of the churches.

"See that there is no needless duplication of churches.

"Make sure that the entire city is well churchd.

"Have a regular system of organized benevolence.

"Make the churches true social centers.

"Make the community more sanitary, wholesome and moral.

"Make a good community for those who come after us."

Definite Opportunities for Social Service in New York, by Churchmen; SUGGESTED BY THE LAITY LEAGUE FOR SOCIAL SERVICE. This is only a partial list.

Recreation and the Recreation Commission:

It would be valuable for the men of the churches to study the recreational needs of the City and to follow closely the work of this commission.

Volunteer Work in the Charity Organization Society:

There is great need of friends for individual families who will work under skilled direction, giving occasional time in the afternoon or evening.

Seven Days a Week Work:

A large number of men in New York work steadily without a regular day of rest. The men of the churches could well become informed on this subject and work with agencies endeavoring to introduce such a law upon the Statutes of New York State.

Instruction in Sex Education for Growing Boys and Young Men:

The amount of knowledge upon this subject is rapidly increasing. Earnest Christian men and women realize that knowledge is necessary. The best place for instruction is the home; the best people to instruct, the parents. Following these come the Church and the religious worker, preferably a physician. Next in importance are the schools and the trained biological teacher. Excellent text books can be obtained for classes of young men or young boys and for leaders. The harm resulting from ignorance or improper education is in itself justification for study and education.

Moving Pictures and Common Shows:

There is much opposition to a satisfactory ordinance. Since this new style of show is used by hundreds of thousands every week, it is undoubtedly the province of the men of the church to see that the picture films used are wholesome and the morals of the children are carefully protected.

The Children's Court and the Child:

There is opportunity now for the men of the church to co-operate with disinterested philanthropic organizations in seeing that a thoroughly modern system of treatment of juvenile delinquents be introduced in the city.

Fire Protection in Shops and Factories:

After the Triangle Shirtwaist Fire, at a public meeting in the Metropolitan Opera House, a Committee on Safety and Fire Prevention was established. This Committee is working on various methods of obtaining satisfactory results and will need the assistance of church-

men in passing laws and in the enforcement of existing laws.

Board of Health:

This Department of the City is empowered to investigate and compel obedience to the law on the part of owners of cellar bakeries, manufacturers of ice-cream, dispensers of milk, and dealers in canned goods, meats, fish, and other foods. It would be valuable for the men of the churches to learn from investigation what the conditions are, and from the officials of the Board of Health what their equipment is for the enforcement of the law, the character of the inspections and the amount of progress made monthly.

The Moral Conditions of Theaters:

A law went into effect on September 1st, 1910, which makes possible the suppression of plays which are harmful to morals. The Society for the Prevention of Crime is interested in seeing this law enforced. The men of the churches may well learn of the work of this organization and of the possibility of co-operation.

Housing:

The laws affecting congestion of population in New York City under consideration at Albany deserve the careful study of the laymen. They may well learn of the progress of the Tenement House Department in the elimination of dark rooms in tenements.

COMPOSITE OUTLINE OF SOCIAL SERVICE RECOMMENDATIONS MADE BY THE MEN AND RELIGION MOVEMENT IN MANY CITIES.

I. THE CHURCH.

- "1. Make a thorough survey of the local field.
- "2. List all social work and problems which should engage the activities of the men in the church.
- "3. Make a canvass of the men in the church with a view of discovering men who should be linked up with definite social service tasks.
- "4. Enlist men as they become members of the church.
- "5. Develop a social service group in every church.

"6. Organize the social service groups in the various churches into one compact group.

"7. Place a more definite responsibility upon the men living in the suburbs with regard to the problems of the city.

"8. Have more frequent discussions by the ministers of the social problems of the city.

"9. Develop greater interest on the part of the ministers and laymen of the city in the educational work of the Associated Charities.

"10. Study the location of churches and missions with reference to the greatest efficiency.

"11. Make more thorough records of members, organizations, methods and results of work by all the churches.

"12. Use among the churches the charts and reports prepared in connection with the local survey.

13. Make a wider study of social conditions, continuing the investigations made by the social service committee of the Men and Religion Forward Movement.

"14. Erect a hospital to be supported by the Protestant churches of the city and state.

"15. Encourage the wider use of church buildings.

"16. Conduct an open forum under the auspices of the Federation of Churches for the discussion of social problems.

"17. Hold conferences of social service groups in the churches with educational leaders, leaders of workingmen, and public officials with reference to problems confronting these various groups.

"18. Conduct a systematic and continuous publicity campaign by the united churches of the city.

"19. Conduct a social service revival under the auspices of the united churches.

"20. Exchange fraternal delegates between the ministers' association and the central labor union.

"21. Observe Labor Sunday in all of the churches.

"22. Employ a social service expert to make operative the plans suggested.

II. THE SOCIAL WORKERS.

"1. Organize the social workers of the city for the adoption of a standardized social program.

"2. Make a survey of housing and living conditions among the workingmen of the city.

"3. Make a survey of the negro population of the city.

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"4. Introduce more adequate recreational facilities for negroes.

"5. Study the problems of organized labor.

"6. Study the relation of the alleged inefficiency of white labor to the standards of living of negro artisans and laborers.

"7. Agitate the matter of providing a labor temple for the use of organized labor.

"8. Co-operate with the church in securing social and labor legislation.

"9. Investigate the moral and physical conditions in department stores.

"10. Investigate the cost of living.

"11. Study the minimum wage problem.

"12. Study the economic aspect of the liquor problem, with special reference to the attitude of the workingman toward the saloon.

"13. Study and present a plan for a saloon substitute.

"14. Study the causes of disease and poverty in the city.

"15. Provide more visiting nurses.

"16. Establish an information and employment bureau.

"17. Organize a joint registration bureau as a clearing house for all social service agencies.

"18. Establish a charities endorsement committee requiring uniform accounting, semi-annual audit, and standard case records of all social service agencies supported by public contributions.

"19. Prepare a brief pamphlet indicating the functions, programs and actual work of the various social service agencies of the city.

III. THE MUNICIPALITY.

"1. Organize a bureau of municipal research and efficiency.

"2. Appoint a vice commission for the study of the social evil.

"3. Enforce the law against prostitution with the understanding that the Men and Religion Forward Movement will provide homes for the women who desire to reform.

"4. Remove immediately the houses of ill fame from the neighborhood of the girl's high school.

"5. Adequately supervise the dance halls of the city.

"6. Enforce a strict supervision of certain restaurants and poolrooms.

"7. Enforce the law against 'Blind Tigers.'

"8. Introduce rigid methods with reference to the supervision of the sale of cocaine.

- "9. Enforce the law against gambling.
- "10. Secure adequate supervision of motion picture shows.
- "11. Make a scientific study of the problem of recreation presenting a city-wide plan for the recreational life of the people.
- "12. Use more generally the lecture hall in the public library building.
- "13. Use municipal buildings in such districts of the city as are in need of community centers, making provision for public meetings for civic organizations, labor unions, and general welfare societies.
- "14. Make more frequent use of the city hall auditorium for popular concerts, lecture courses, and addresses.
- "15. Combine a social service program with the city plan.
- "16. Provide a downtown social center for workingmen.
- "17. Make a wider use of public schools as neighborhood centers.
- "18. Introduce industrial and vocational education in public schools.
- "19. Have a compulsory education law for the children of the city.
- "20. Establish a juvenile court.
- "21. Appoint probation officers in connection with the juvenile court with volunteer assistants.
- "22. Issue licenses and permits for newsboys.
- "23. Make more adequate provision for police protection in residence section.
- "24. Secure volunteer workers among immigrants of the city.
- "25. Provide volunteer probation officers for adult offenders.
- "26. Organize a law enforcement league.
- "27. Abolish convict lease system.
- "28. Introduce legislation providing for sanitary housing conditions.
- "29. Secure more adequate inspection of housing, health and sanitary conditions.
- "30. Secure better methods of recording vital statistics.
- "31. Organize municipal charities, so that there will be better care of the aged and unfortunate dependent upon the city for relief.
- "32. Erect a hospital for aged persons with chronic diseases.
- "33. Segregate the advanced tubercular cases in the municipal tuberculosis hospital.
- "34. Establish a tuberculosis camp.
- "35. Provide for a more adequate inspection of the milk supply of the city,

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"36. Supervise the storage of fruits and vegetables sold by street peddlers.

"37. Investigate the lodging house problem.

"38. Work for a municipal lodging house.

"39. Investigate the problem of unemployment.

"40. Educate the better element in the city to pay the poll tax, to register and to vote.

IV. THE STATE.

"1. Create a commission to thoroughly study crimes and arrests and the entire subject of penology with a view to introducing the most modern methods of dealing with criminals.

"2. Abolish the iniquitous fee system in the sheriff's office.

"3. Remove the shackles from the feet of convicts working upon the streets.

"4. Renovate thoroughly the county workhouse and insist upon better sanitary treatment of inmates.

"5. Investigate the loan shark business.

"6. Pass a ten-hour law for women in industry.

"7. Pass legislation to provide for a 54-hour law, for fire protection in industrial plants, and registration of factories.

"8. Appoint a minimum wage board for women in industry and commercial life.

"9. Employ more factory inspectors.

"10. Introduce better child labor legislation.

"11. Introduce an employers' liability and workingmen's compensation act.

"12. Demand a law giving one day's rest in seven in all industries.

"13. Establish a home for dependent children.

"14. Establish an adequate home for inebriates.

"15. Establish a negro orphanage.

"16. Enforce a compulsory education law.

"17. Enact an adequate housing law.

"18. Secure legislation against the exploitation of the immigrant."

V. GENERAL RECOMMENDATIONS.

"It is suggested that specific phases of social service be taken up month by month, and an attempt be made to put through a definite program during certain periods, every possible agency

being employed to secure the desired end. Month-by-month campaigns of this sort would be of great value. It may be desirable to concentrate either upon a particular section of the city or upon a particular problem in the city. It will be much better to attack one situation and master it than to attempt to do twenty things and fail in all.

"Do not organize a private agency to do the work which should be done by the city. If the city officials being held responsible for the doing of the work are failing in it, find out if they have the money, if they have the authority, if they have the equipment, or if they have the ability. In any case, see that the obstacle is removed, and then stand by the official who does his work well.

"Do not organize another society if there is already one in existence that may do the work, if it has the proper support in the community. It is better to work through the trained expert who is connected with an existing organization than to attempt an important piece of work simply through a company of volunteers. The efforts of the latter may be spasmodic; the volunteer workers should put themselves under the supervision of the expert.

"If the city has been aroused to a definite social need, invite one of the field secretaries of a national organization dealing with this problem to counsel with you as to the best way to proceed in the proposed enterprise. Such an official will safeguard the community against incompetent or over enthusiastic but ignorant individuals.

"Whatever may be the plan or plans finally adopted, do not make the mistake of confining the work to a few leading individuals who may be ready to support it or do the thing itself, thus depriving the citizens as a whole from having a share in it."

In a Middle Western city of 30,000, the social service committee of the Men and Religion Movement found that there was work for the churches to do in securing the following:

Pure Water Supply; Food Inspection and Public Market; Legislation for Mortuary and Vital Statistics; Legislation for Tenement Building and Sanitary Code; Municipal or Mission Lodgings; Work House and State Farm; Playgrounds and Comfort Stations; Social Centers in Public Schools; Workingmen's Compensation Law; Law Limiting

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the Hours of Women's Labor; Enforcement of Labor Laws; Investigate; 1. Social Cost of Saloons; 2. Cost of Living and Determining Minimum Wage Standards; 3. Sunday Work and Demand one Day's Rest in Seven; 4. Industrial Education in Public Schools.

SUGGESTIONS FOR A TOWN PROGRAM.

Baptist.

"The first fifteen items suggest some of the things requiring most urgent and immediate action.

"Make a study and survey of the community.

"Have regular inspection of tenements and rooming houses.

"Have moving picture and all other shows properly censored.

"See that the dance halls are regularly inspected and carefully regulated.

"Have the probation system for all delinquents, and intemperate men and women.

"Have a county farm and workhouse for tramps and short-term prisoners.

"Have pastors, teachers and editors co-operate in suggesting good books to read.

"Let the pastor or teacher organize a Nature Study class or club.

"Endeavor to provide more rational and social recreation.

"Secure an ordinance requiring fruit dealers, bakers, etc., to screen wares from flies.

"Have a regular canvass of the community and keep it up to date.

"Have manual training in the schools, with technical schools.

"Have instructions in civics, ethics, and sex morality in schools and by public lectures.

"Have a town Y. M. C. A., or its equivalent.

"Secure for every worker one day's rest in seven.

"Organize a federation of the churches.

"Have a community plan and program.

"Have a system of organized benevolence.

"Emphasize the place and work of the home and promote home training in morality and religion.

"Provide a substitute for saloons, pool halls, dance halls, etc.

"Encourage yard gardening and window gardens.

"Beautify the surroundings of factories, warehouses, stations.

"Make the town more beautiful; clean streets, flowers.

- "Have playgrounds for children under proper supervision.
- "Have university extension lectures on civics, health, morals, etc.
- "Have free lectures in schools on hygiene, citizenship, life.
- "Have musical clubs, also dramatic clubs.
- "Create better social atmosphere.
- "Introduce juvenile court and probation system.
- "Have well-equipped and convenient reading rooms.
- "Organize town club for discussion of current topics.
- "See that there is no needless duplication of churches.
- "Make the churches true social centers.
- "Make life more interesting; town more wholesome and moral."

In a town of 15,000 the following needs and opportunities were disclosed by a mere casual analysis of community conditions: Social centers in the school building, industrial training and vocational guidance in the schools and probation officer, children's work in the library, organized recreation and social life for young people, effective co-operation in charity work and more friendly visiting, a separate room for juvenile arrests, constructive work for minor offenders, the suppression of gambling and prostitution, regulation of dance halls and shows, the securing of one day's rest in seven and the minimum wage.

In a village of 500 a similar analysis showed need for water works and a sewer system, of providing some social center for the young people, of suppressing gambling and reducing the length of the working day in the stores.

KINDS OF SOCIAL SERVICE IN WHICH AN AGRICULTURAL COMMUNITY
SHOULD BE ENGAGED.

Episcopal.

- "1. Improvement of agricultural theory and practice.
- "2. Improvement of means of communication and transportation.
- "3. Improvement of living conditions, especially among farm-hands.
- "4. Reconstruction of rural education for the purpose of holding farm children to the farm.

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"5. Revival of the rural church in relation to the special needs of a farming population."

Friends.

The Five Years' *Meeting of Friends*, in report of its Social Service Commission, suggested the following:

"One of the important pieces of social service work which Monthly Meetings, particularly those in Rural Districts, may undertake through a Social Service Committee, is the provision of a trained District nurse for the neighborhood, or, for a territory including a number of neighborhoods. The trained nurse should, in every instance, be a devoted Christian, a woman able to raise the tone of the home and domestic life in the families she visits, and skillful to minister to the spiritual life as well as to the body. Where Monthly Meetings through their Social Service Committees undertake this far-reaching service, it is very important that they should co-operate with other Social Agencies in carrying it through and that the money needed for the undertaking should be solicited from the entire community that is to be benefited.

"Another type of Social Service activity which lies within the scope and power of very many Monthly Meetings, or Congregational Meetings, throughout the country, is the formation of clubs or other organizations for guiding the play and recreation of boys and girls. The club or organization should, of course, not be confined to the boys and girls who are members of the Meeting. It should be for the whole neighborhood, as should all Social Service work, and it should be so directed and managed that it will lead the boys and girls, not only into healthier activities for body and limb, but also guide them unconsciously into living connection with the Church."

SELECTING A MINIMUM PROGRAM.

Out of these programs or any efforts that may be made on the basis of the needs of the local community, it is necessary for the churches to confine themselves to some one or two specific needs, to condense the program for immediate action to an irreducible minimum, perhaps to some one thing that would not be tolerated by the community if the facts were known. For example, out of the

program of the church for industry, the Federated churches make their immediate appeal for: One day's rest in seven; reasonable hours of labor; a living wage based on these reasonable hours of labor. From these demands again a selection is made, and attention is being concentrated on one day's rest in seven.

In the Chicago Men and Religion campaign, the social service field for the churches was divided into: Child Welfare; Charities; Health; Labor; Immigrants; The Prisoner; Law Enforcement; Civics.

In smaller cities, towns, and villages, several of these fields would present no local needs, but even in the open country there is useful work to be done in Charity and the Prevention of Poverty, Care for the Sick and Prevention of Diseases and in providing adequate Social and Recreational Life for Young People.

The field where most churches find their initial work is in something relating to child welfare, perhaps the conditions that are creating juvenile delinquency, or the constructive work of furnishing social centers for young people.

CO-OPERATIVE EFFORT.

The keyword in carrying out the social service program of the local church or group of churches is co-operation—with other churches and with other social agencies; then co-operation in the whole federation movement in state and national action which links the denominations together with all other agencies for social progress in a co-ordinated plan.

This means the federation of churches and church societies and their co-ordination with other local social service agencies in a community program. To initiate such a movement, a campaign of "Social Service Evangelism" is often undertaken. The denominational secretaries are ready whenever possible to co-operate in such campaigns under the auspices of the Federal Council.

When a group of churches or men's organizations have

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agreed upon a minimum social service program, always in consultation with the social workers of their community, the next step is the apportionment of this program among the co-operating institutions. There will be neighborhood matters which will concern the churches of a particular district and the task will be apportioned between them. There will be general community matters which will be divided between denominational groups and other general social service agencies.

Episcopal.

"The moment we come to a consideration of parochial social service, we find that the parish cannot stand by itself in the effort to improve community conditions. To do really effective work, it must co-operate with other religious agencies and with secular agencies in a common effort for the common good. Social service must be more than interdenominational; it must be communal. 'He who is not against us is for us' may well serve as the slogan of men and women in the church who are trying to do their share to inaugurate the kingdom of justice and righteousness on earth."

Methodist.

"Community plans depend upon community forces. Get information and suggestions from local social service workers and interested public officials. Find out all that is being done or planned by existing agencies to meet local needs. Are your churches and brotherhoods federated? Is there any central agency that unites the church group, the social welfare group, and the labor group in common action for community welfare?

"No better and more fruitful line of effort can be found than the effort to aid the agencies now at work in the community. The Social Service Committee should study the various charitable, philanthropic, civic, and reform agencies of the community, and should keep the people informed concerning their purposes, methods, results and needs. It should endeavor to enlist the active co-operation of the church in behalf of all agencies that are found worthy. In this way the agencies that exist can have their efficiency many times duplicated, and

channels may be found along which the Christian impulses of the people may flow.

"The Charity Organization of New York, 105 East Twenty-second Street, publishes a pamphlet, 'Social Movements,' describing many of the organizations of a more general character and national scope that exist. It also publishes an 'Annual,' giving a brief description of practically all Social Service agencies in the country, with the name and address of the secretary.

"The virtue of co-operation is one of the cardinal Christian virtues. The word 'Together' is the keyword of Social Service. There are no isolated reforms. One thing is as it is because all other things are as they are. Wise Social Service effort must therefore be organic. To help society at any point we must help it at every point.

"The church should be the rallying center, and the organizing force in every community. So long as people are disunited they are weak; the day we unite the forces of good will, large victories will be easily possible. Guerrilla bands may keep the enemy awake, but guerilla bands never won a great battle and ended a campaign; this is the work of disciplined soldiers and a united army.

"The Social Service Committee should therefore arrange for a conference of all the Social Service agencies of the community. In these conferences there should be a careful consideration of the questions—civic, state, and national—that require attention either in the way of instruction, agitation, or legislation. And in these conferences plans should be made whereby the whole intelligence, conscience, and power of the community can be made available in behalf of any one vital issue. This conference should be a Social Service Clearing House for the community. It should also bring the people into vital touch with the various state and national agencies that are promoting important measures."

"One person may study, inspire and suggest, but for action a group is needed. We start no new organizations, but develop the social service possibilities of existing church societies. What is your Brotherhood, Adult Bible Class, Men's Club, Ladies' Aid, Epworth League, Sunday-School, doing for the community? How can their work be related to that of other social agencies?"

"The development of this program relates the church as a co-operating force with the other forces for community progress. The pastor who aligns his church with the community agencies for charity, health, education, recreation, civic and in-

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dustrial improvement, thereby becomes a minister to the whole community, in which functions it gains increased spiritual authority."

DENOMINATIONAL DISTRICT BODIES.

It is inevitable that the work of the different denominations should be organized by states, districts, conferences, dioceses. The following suggestions are made for the procedure of these bodies.

Methodist.

"The programs of all Annual Conferences should provide for the consideration of such social conditions within the Conference territory as call for united action.

"To this end we recommend that each Conference have a standing Commission on Social Service, to be composed of the men of most experience in this field, who shall serve continuously so far as possible. This committee shall determine what social conditions need the consideration of the Conference as recommended above; it shall act in co-operation with similar commissions from other Conferences within a state, thus forming a State Commission which shall keep the Methodist Churches informed concerning legislative matters relating to social welfare, and rally the Methodist forces of the state in support of the constructive legislation needed for social progress. These commissions can act in co-operation with similar commissions from other denominations. They should also act in close co-operation with Commissions on Rural Life and the Country Church, where such exist, and where these do not exist, should constitute from their own members a committee on rural problems."

SUGGESTED PROCEDURE.

"1. Field:

Determine social condition to be investigated and presented to Conference and what facts must be known concerning it.

Extent of Seven Day Work suggested for this year.

"2. Investigation:

Draw up a schedule of questions to discover facts desired.

Select communities typical of sections of Conference.

Appoint a supervisor for each district or city.

Put detail work in hands of young men.

Get all reports in before final rush of church year.

"3. Presentation:

Arrange early for place on Conference program.

Select one or more men to present results of investigation; one to outline plan of action proposed by Commission.

Present results of investigation in charts and lantern slides.

Embody details in printed pamphlet for pulpit ammunition.

"4. Action:

Consider results of investigation and agree upon a plan of action to meet the needs disclosed.

This may include: (a) United pulpit utterances; (b) Influencing the conduct of individual church members; (c)

Securing the enforcement of law; (d) Introducing, supporting or opposing legislation.

"5. Co-operation:

Is there a State Federation of Churches or Commission of another denomination which will co-operate in this program?

In supporting or opposing state legislation the Conference Commissions within the state can act jointly in behalf of Methodism."

Episcopal.

"1. Hold regular meetings—at least quarterly.

"2. As soon as possible employ an executive secretary—on full time or part time.

"3. If the commission is large enough appoint sub-committees charged with special phases of investigation or other effort.

"4. Draw up a definite program of action, on the basis of actual investigation of conditions and agencies in the diocese, or of data already gathered by other agencies.

"5. Keep in touch with proposed legislative measures.

"6. Co-operate with various social agencies of the state and of single communities.

"7. Interest parishes of the diocese in community service.

"8. Hold a 'social service mission'—of several days' duration—at some central point, with addresses by experts on the social problem and methods of service, and by ministers and laymen on the relation of the church to human welfare.

"9. Issue a monthly bulletin which will keep the parishes informed of your work and plans.

"10. Organize a social service loan or travelling library."

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Some of these Commissions are getting facts on the extent of seven-day work in several small cities, and on intellectual and recreational needs and facilities in several villages. They are reporting and exhibiting the work of successful social service churches and sending out social service teams to conduct institutes.

V.

CO-OPERATING AGENCIES.

IF the churches are to carry out a co-operative community program, they must get in touch with the local and general social service agencies which are at work in the different fields which the church is called upon to enter. From these agencies they will get the counsel of experience and of trained experts. Here follows a brief list of those agencies most likely to be of service to the church. Many of them have local committees or branches. They all have valuable printed matter and some of them will furnish special field workers for counsel and planning.

SOCIAL SERVICE (GENERAL).

American Institute of Social Service (1898). Bible House, Astor Place, New York City, Dr. Josiah Strong, President. Purpose: To serve as a clearing house for facts, experiences and ideas on social and industrial betterment. Plans: To create a museum of municipal facts and photographs, and a museum of the laws of all countries touching social problems. Those interested may consult its large specialized library and its department of expert information, and may borrow books and documents so far as the library contains duplicates. The Institute has several thousand negatives of social subjects from which lantern slides may be made to order, conducts a lecture-ship on social subjects, arranges for special investigations, prepares bibliographies, and has five hundred classes in the

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United States and Canada on social questions. All its services are free except special investigation.

Federated Boys' Clubs (1905). 35 Congress Street, Boston, Mass., Thomas Chew, President. Purpose: By association of individuals and clubs to promote the work of boys' clubs and to further the formation of new clubs where needed; to supply men for superintendents; to give advice and furnish literature. Plans: To undertake a larger amount of field work; to establish centers all over the country similar to those in Atlanta, Ga., and Germantown, Pa. Annual conference in June. Publishes a number of folders on this work.

RECREATION.

Playground and Recreation Association of America (1906). 1 Madison Avenue, New York City, H. S. Braucher, Secretary. Purpose: To increase the efficiency of playgrounds already established and to establish playgrounds on the right basis in cities and towns not having them, that eventually every citizen shall have an opportunity for wholesome recreation. It offers personal consultation and advice; provides speakers and arranges for local institutes; publishes lists of persons desiring playground positions; makes statistics and experiences of various cities available; loans lantern slides and playground models; prepares bibliographies, etc. Publishes a magazine, *The Playground*, and pamphlets, including "A Normal Course in Play," sold at cost. An annual congress is held, this year (1910), in June.

Department of Recreation, Russell Sage Foundation, 400 Metropolitan Tower, New York City, publishes many leaflets, including a pamphlet on "How to Start Social Centers."

SOCIAL CENTERS.

Extension Department, University of Wisconsin, Madison, Professor E. J. Ward, Director.

ORGANIZED CHARITY.

American Association of Societies for Organizing Charity. Francis H. McLean, General Secretary, 105 East 22d St., New York City.

To promote the extension and development of organized charity and of community co-operation in social programs in the United States.

Charity Organization Department of the Russell Sage Foundation (1909). Room 613, 105 East 22d Street, New York City, Miss Mary E. Richmond, Director. Purpose: To extend charity organization work in communities where it has not yet taken root and in communities desiring to increase its local efficiency; to gather up the best experience of existing associated charities or charity organization societies and give it currency. Plans: Correspondence with any community interested; field secretary sent, whenever possible, to make a brief social inquiry as to local conditions and secure local co-operation; report of findings submitted; form of organization or reorganization suggested and service given in working it out; trained worker recommended on request. There are two hundred and thirty-three charity organization societies in America. Any other movement that can lend them a hand in furthering the working together spirit in their several communities will often find that its own special aims can be advanced by these societies. The Department publishes a number of pamphlets, a transportation code, and a monthly *Charity Organization Bulletin* for the use of charity organization workers in developing a good technique.

National Federation of Remedial Loan Associations, 31 Union Square, N. Y. Arthur Ham.

Reports, pamphlets, and forms for societies free. Information regarding organization of remedial loan societies gladly given.

Legal Aid. Chicago Society, 31 Lake St. Purpose: To furnish legal assistance to individuals who cannot afford to defend their rights by legal process. Issues pamphlets of value.

HEALTH.

Committee of One Hundred on National Health. E. F. Robbins, Executive Secretary, Room 51, 105 East 22d St., New York. To unite all government health agencies into a National Department of Health to inform the people how to prevent disease.

American Association for Study and Prevention of Infant Mortality (1909). Purpose: The study of infant mortality in all its relations, the dissemination of knowledge concerning its causes and prevention, and the encouragement of methods for its prevention. It conducts personal correspondence, distributes literature, forms local associations and holds public meetings. Plans: To make special study of birth registration.

American Association for Study and Prevention of Infant Mortality. 1211 Cathedral Street, Baltimore. Gertrude B. Knipp, Executive Secretary. Literature on request.

Studies preventable causes of death and illness; urges birth legislation; maternal nursing; parental instruction.

American School Hygienic Association. Pres. David L. Edsall, M.D., Harvard University Medical School; Secretary, Thomas A. Storey, M.D., College of the City of New York, New York.

Yearly congresses and proceedings.

The American Federation for Sex Hygiene, Tilden Building, 105 West 40th Street, New York City. Constituent societies throughout the country. Publications to members and upon application.

American Society of Sanitary and Moral Prophylaxis (1905). H. P. De Forest, Secretary, 105 West 40th Street, New York City, President. Purpose: To limit the spread of diseases which have their origin in the social evil; to study every means, sanitary, moral and administrative, which promises to be effective for this purpose. 22 affiliated societies. Report and leaflets free. Educational pamphlets, 10c. each. *Journal of Social Diseases*, \$1 per year.

National Association for the Study and Prevention of Tuberculosis (1904). 105 East 22d Street, New York City,

Dr. Livingston Farrand, Secretary. Purpose: To study tuberculosis in all its forms and relations; to disseminate knowledge concerning it; to encourage its prevention and scientific treatment. Plans: In the immediate future, active field campaign with traveling exhibits in North and South Carolina, Colorado, Oklahoma and Arkansas. Assistance given in organizing new work; extension of press and publicity bureau; compilation of another tuberculosis directory; investigation of cost of maintenance in sanatoria and of mortality from tuberculosis in municipalities; extension of bureau of information on sanatorium and hospital construction. The Association desires to be kept informed of developments in its field in various communities and in return will co-operate along the lines of tuberculosis prevention in any way. There are thirty-four state associations. Publishes a number of pamphlets.

IMMIGRATION.

National Liberal Immigration League (Advocates careful selection, education, protection and distribution and opposes indiscriminate restriction). Assortment of pamphlets on various phases of the subject and list of 166 publications sent gratis. Address Educational Department, National Library Immigration League, 150 Nassau Street, New York.

North American Civic League for Immigrants, New York-New Jersey Committee, 95 Madison Avenue, N. Y. C. Protection. Education, Distribution and Assimilation of Immigrants. Printed material furnished. Warren C. Eberle, General Secretary; Frances A. Kellor, Managing Director.

Immigrants Protective League, 743 Plymouth Court, Chicago. Purpose: To apply the civic, social, and philanthropic resources of the city to the needs of foreigners, to protect them from exploitation, to co-operate with the Federal, State and local authorities and with similar organizations in other localities, and to protect the right of asylum in all proper cases. Has issued some valuable pamphlets.

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THE PRISONER.

National Committee on Prison Labor (1909). 27 East 22d Street, New York City, Miss Helen V. Boswell, Secretary. Purpose: To study the prison labor problem and propose satisfactory solutions; to gather data and statistics; to awaken public interest in all the states. Invites correspondence on prison labor conditions, the industrial aspect of imprisonment, the competition of prison labor, the prisoner's share in his product.

National Probation Association. The Capitol, Albany, N. Y. Arthur W. Towne, Secretary.

Advice and information; literature; directory of probation officers; annual conference. Membership \$1 a year.

Central Howard Association, 157 W. Adams St., Chicago. Object: To aid prisoners before and after release; to advocate improved laws for the prevention of crime, and to secure better Prisons, Reformatories, and Jails. Field of work: The Central Western States, including Illinois, Indiana, Kentucky, Ohio, Michigan, Wisconsin, Minnesota and Iowa; also to aid individual prisoners anywhere, and encouragement to the cause everywhere.

LABOR LEGISLATION.

American Association for Labor Legislation (1906). 131 East 23rd Street, New York City, John B. Andrews, Secretary. Purpose: To disseminate widely legislation and to collect and disseminate information leading to greater care and uniformity in such legislation. Plans: To publish summaries of labor legislation immediately after state legislatures adjourn; to disseminate widely information concerning the legislative aspects of industrial education, women's work, child labor, administration of labor laws, employers' liability, workmen's compensation, occupational diseases, unemployment and industrial hygiene. It has eight state branches. Annual convention in December.

WOMEN IN INDUSTRY.

National Consumers' League (1899). 105 East Twenty-second Street, New York City, Mrs. Florence Kelley, General Secretary. Purpose: To promote better conditions among the workers while securing to the consumer exemption from the dangers attending unwholesome conditions; these ends to be attained by adequate investigation of the conditions under which goods are made, by the education of public opinion, by securing especially the co-operation of the consumer, and by legislation. Plans: Ten hour maximum working day for women; minimum wage boards; public school education on a half-time basis for working boys and girls over sixteen; the prevention of food adulteration. A Committee on Legislation and Legal Defense of Labor Laws helps to secure and to defend in the courts legislation promoting the aims of the League. This work is organized in nineteen States. Annual meetings at a date fixed by the Executive Committee.

LAW ENFORCEMENT.

The American Vigilance Association and the American Federation for Sex Hygiene have consolidated their activities under the new name, *The American Social Hygiene Association*. Dr. Charles W. Eliot, President Emeritus of Harvard University is President of the new Association. The Vice Presidents are, Dr. David Starr Jordan, Chancellor of Stanford University; Dr. William T. Foster, President of Reed College, Portland, Ore.; Mr. Felix M. Warburg, New York City; Dean Walter T. Sumner, Chicago. The Association is governed by a Board of twenty-one Directors, the immediate control being vested in an Executive Committee of seven members of the Board. The Executives of the Association are Mr. James Bronson Reynolds, counsel and director of investigations, Dr. William F. Snow, director of medical and educational activities. The Association has the support and advice of a strong list of honorary Vice-Presidents and an Advisory Board. The purposes of

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the Association are set forth in the constitution, as follows:

"To acquire and diffuse knowledge of the established principles and of any new methods which promote, or give assurance of promoting, social health; to advocate the highest standards of private and public morality; to suppress commercialized vice; to organize the defense of the community by every available means, educational, sanitary, or legislative, against the diseases of vice; to conduct on request inquiries into the present condition of prostitution and the venereal diseases in American towns and cities; and to secure mutual acquaintance and sympathy and co-operation among the local societies for these or similar purposes."

The offices are located at 105 West Fortieth Street, New York City, telephone Bryant 2434. All communications should be addressed to The American Social Hygiene Association.

HOUSING.

National Housing Association (1910). 105 East Twenty-second Street, New York City, Lawrence Veiller, Secretary. Purpose: To improve housing conditions, both urban and suburban, in every practicable way. Plans: For the present, to do intensive work in those cities where there is already a housing movement. An annual conference will probably be held. The organization is too new for definite plans, but is anxious to co-operate with other national movements.

CIVICS.

American Civic Association (1904). Richard B. Watrous, 913-914 Union Trust Building, Washington, D. C., Secretary. Purpose: To cultivate higher ideals of civic life and beauty in America; to promote city, town and neighborhood improvement; to secure the preservation and development of landscape and the advancement of outdoor art. It aims to make living conditions clean, healthful and attractive; to extend the making of public parks; to promote the opening of gardens and playgrounds for children and

recreation centers for adults; to abate public nuisances—including billboards, objectionable signs, needless noises, unnecessary poles and wires, unpleasant and wasteful smoking factory chimneys; to make the buildings and the surroundings of railway stations, schools and factories attractive; to protect existing trees, and to encourage intelligent tree planting; to preserve great scenic wonders from commercial spoilation. Plans: in particular to urge comprehensive city planning: to direct a national crusade against the house fly. There are four hundred affiliated societies. Has an annual convention, usually in November. Publishes propagandist literature and instructive bulletins relating to the physical improvement of cities.

National Municipal League (1894). Clinton Rogers Woodruff, 121 South Broad Street, Philadelphia, Pa., Secretary. Purpose: To promote the thorough investigation and discussion of civic organization activities and administration, of methods for selecting and appointing officials in American cities, and of laws relating to such subjects; to co-ordinate the forces of those interested in municipal integrity. Plans: Extension of committee work, including investigation of city budgets and finances, instruction in civics in schools and colleges, school extension, the police problem, franchises, municipal health and sanitation. The League asks that it be kept in touch with the development of municipal affairs in different communities, and will advise in local municipal efforts. Annual convention in November. Publishes pamphlets, leaflets, clipping sheets, and an annual volume of proceedings.

Department of Surveys and Exhibits. Russell Sage Foundation, 31 Union Square, New York City. A national clearing house for advice and information on social surveys and exhibits and for field assistance in organizing surveys and exhibits.

LABOR.

American Federation of Labor, Frank Morrison, Secretary, 801 "G" Street, N. W., Washington, D. C., has many aims and departments of work in common with Social Service Departments of the Churches.

WOMAN LABOR.

National Women's Trade Union League of America (1903). 127 North Dearborn Street, Chicago, Ill., Mrs. Raymond Robins, President. Purpose: To promote the trade organization of women into unions, such unions to be affiliated with the American Federation of Labor; to show the necessity for collective bargaining and to forward labor legislation. Plans: Placing of women organizers in the field for certain trades; investigation of occupational possibilities for women. Organized in seven cities. Publishes a national handbook and proceedings of conventions.

CHILD LABOR.

National Child Labor Committee (1904). 105 East Twenty-second Street, New York City, Owen R. Lovejoy, Secretary. Purpose: To investigate and report the facts concerning child labor; to raise the standard of public opinion and parental responsibility with respect to the employment of children; to assist in protecting children by suitable legislation against premature or otherwise injurious employment, and thus to aid in securing for them an opportunity for elementary education and physical development sufficient for the demands of citizenship and the requirements of industrial efficiency. Plans: Investigation of conditions in factory, mine, sweatshop, street trade and agricultural employment; organization of state and local committees; activity in states holding legislative sessions; co-operation with school authorities for development of practical education. There are thirty-one state and eight local committees. Annual meeting usually in January. Invites correspondence on child labor conditions in general, and on factory inspection, compulsory education, and vocational direction. Publishes for distribution one hundred and fifty different pamphlets.

GENERAL SOCIAL WORK.

International Committee of the Young Men's Christian Association, 124 East 28th Street, New York City, has

several departments, including Industrial Department, C. R. Towson, Secretary; Student Department, Richard E. Edwards, Secretary for Social Service; Immigration Department, Peter Roberts, Secretary.

National Board of the Young Women's Christian Association. 600 Lexington Avenue, New York City. Has several departments, including: Industrial Work, Miss Florence Simms, Secretary; Immigration Work, Mrs. Harry M. Bremer, Secretary; Small Town and Country, Miss Jessie Field, Secretary.

OTHER GENERAL BODIES.

The National Conference of Charities and Correction, The Southern Sociological Congress, and other bodies have committees on the Church and Social Service; and the Religious Education Association and other similar organizations have Social Service Departments.

The Secretary of the United States Commission on Industrial Relations has communicated a desire to obtain and render assistance in co-operation with the Federal Council's Commission,

VI.

THE VOICE OF THE CHURCHES.

THIS chapter contains some of the utterances of various church bodies concerning social and industrial questions, followed by the name of the body that adopted them or issued them.

THE SOCIAL CREED.

The united voice of the churches concerning principles and measures of social progress is expressed in that statement which has come to be popularly called the "Social Creed of the Churches." The beginnings of this are in a statement adopted by the General Conference of the Methodist Episcopal Church in May, 1908:

The Methodist Episcopal Church stands:

For equal rights and complete justice for all men in all stations of life.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulation of the conditions of labor for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours

of labor to the lowest practical point, with work for all; and for that degree of leisure for all which is the condition of the highest human life.

For a release from employment one day in seven.

For a living wage in every industry.

For the highest wage that each industry can afford, and for the most equitable division of the products of industry that can ultimately be devised.

For the recognition of the Golden Rule, and the mind of Christ as the supreme law of society and the sure remedy for all social ills.

At the first meeting of the Federal Council of Churches in December, 1908, a report was adopted on "The Church and Modern Industry." In this report, the "Social Creed of Methodism" was expanded into the following statement:

"To us it seems that the churches must stand—

"For equal rights and complete justice for all men in all stations of life.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

"For the principles of conciliation and arbitration in industrial dissensions.

"For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality.

"For the abolition of child labor.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the suppression of the 'sweating system.'

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"For a release from employment one day in seven.

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"For the most equitable division of the products of industry that can ultimately be devised.

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"For suitable provision for the old age of the workers and for those incapacitated by injury.

"For the abatement of poverty."

This statement was adopted and changed by various denominational bodies, as follows:

The National Council and National Brotherhood of the *Congregational Churches of America* added to the declaration for one day's rest in seven, "Wherever possible on the Christian Sabbath," at its meeting in 1910. The *Presbyterian Assembly of 1910* adopted the declaration in expanded form, adding statements about "the obligation of wealth," "the application of Christian principles to the conduct of industrial organizations," and "a more equitable distribution of wealth."

The *Northern Baptist Convention* in 1911 added "mining disasters" to "the protection of the worker from dangerous machinery, occupational diseases, injuries and mortality," and added to "the abolition of child-labor," "the protection of children from exploitation in industry and from work that is degrading, dwarfing and morally unwholesome." Three entire new statements were also added, as follows:

"The control of the natural resources of the earth in the interests of all the people.

"The gaining of wealth by Christian methods and principles, and the holding of wealth as a social trust.

"The discouragement of the immoderate desire for wealth; and the exaltation of man as the end and standard of industrial activity."

The *Presbyterians of Canada* in 1911 passed the following resolutions:

"Believing that it is the duty of the church to show that Christian principles apply to human affairs, the General Assembly of the Presbyterian Church in Canada declares its belief in a program.

"For the acknowledgment of the obligations of wealth; for the application of Christian principles to industrial associations; for a more equitable distribution of wealth; for the abolition of poverty; for the protection of childhood; for the safeguarding of the working people from dangerous machinery; for com-

pensation for industrial accidents; for the regulation of working conditions in other ways; for one day's rest in seven; for conciliation and arbitration in industrial disputes; for proper housing; for proper care of dependents and criminals and the prevention of crime and vice; for pure food and drugs; for wholesome recreation; and for international peace."

The *Unitarians* in 1911 adopted the *Baptist* declaration, and added two new statements, as follows:

"For proper housing; for the proper care of dependents and criminals; for pure food and drugs; for wholesome recreation and for international peace.

"For such safeguarding and extension of the institutions of democratic government as will permit and insure the maintenance of the rights of all against the encroachment from the special interests of the few."

In May, 1912, the *Methodist* General Conference added to the Federal Council statement of 1908, the following:

"For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"For the fullest possible development for every child, especially by the provision of proper education and recreation.

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"For the conservation of health.

"The phrase 'for the abatement of poverty' was amended to read 'For the abatement and prevention of poverty.'

These changes were made as the result of an agreement among the social service Secretaries of the various denominations and of the Federal Council Commission concerning the best form for "The Social Creed of the Churches."

In December, 1912, the Federal Council of Churches adopted this amplified form with two further additions, so that "The Social Creed of the Churches" now reads as follows:

"The Churches must stand for—

"The protection of the family, by the single standard of

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purity, uniform divorce laws, proper regulation of marriage, and proper housing.

"The fullest possible development for every child, especially by the provision of proper education and recreation.

"The abolition of child labor.

"Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

"The abatement and prevention of poverty.

"The protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

"The conservation of health.

"The protection of the worker from dangerous machinery, occupational diseases, and mortality.

"The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

"Suitable provision for the old age of the workers, and for those incapacitated by injury.

"The right of employees and employers alike to organize, and for adequate means of conciliation and arbitration in industrial disputes.

"A release from employment one day in seven.

"The gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

"A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

"A new emphasis on the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

INDUSTRIAL AND SOCIAL CONDITIONS.

"Modern industry is no longer an experiment, no longer a transition. It is a status, a state in which the life of mankind is fixed as far ahead as any of us can see. It claims an era all its own. No other era is marked more disinctively than this. Its characteristics are now radically different, strangely disconnected with the more remote past, and still more mysteriously determinative of the future, into the unknown and unimagined possibilities of which it is driving us at a pace set by the weird motive powers of modern times.

"The whole world recognizes this industrial age as its own. The last of the hermit nations has just surrendered to its sway. The Crusades did not break up the medievalism of the nations more than the modern industrial migrations are breaking down exclusively national boundary lines and combining the peoples of the earth into great international co-operating communities. Country people are still pouring into industrial city centers. The cities are as surely urbanizing the conditions of country life and labor. Even the 'agrarians' are becoming 'industrials.' Industrial conditions and relations fairly constitute the conscious life. They almost wholly absorb its energy. They largely determine the character and destiny of immense and rapidly increasing majorities of the race.

"Is the age of industry as truly an age of the church? Can it be, unless the church recognizes it to be its own age and is recognized as belonging to it? Does not this recognition of the church by an industrial people as something indispensably their own depend upon the church's dealing in the terms and with the conditions under which the present people are living their lives and earning their livings? Must not the ways of livelihood become less obstructive to and more identified with the 'way of life'? Can the churches fall short of interpreting the gospel in terms of industrial relationships and economic values without failing to be understood or appreciated by the people of an industrial age?

"The sins of the age are in large part industrial and commercial. Should not salvation be as directly applied to commerce and industry? The fratricidal strifes of the age, and even its international wars, are industrial and economic struggles for commercial advantage. Has the church no gospel of industrial peace to offer? The very diseases and death rates of the age are occupational and due to industrial causes. Are there no leaves from the tree of life for the healing of the nations? The personal and class injustices are almost wholly industrial. Has Christianity lost its Amos-like prophets? The political corruptions which shame and menace the states of William Penn and Abraham Lincoln are—as everywhere else—due to commercial corruption. The very vices which debauch our youth and sell our maidens are artificially increased, perpetuated and protected by being commercialized for the profit that is to be made off the loss of souls. Is there no arm to save, stretched out far enough to prevent the loss of the many as the prey of the few?

"The legislation of the age is industrial. Has the gospel no

law for the church to apply to protect life and limb in the peaceful pursuits of labor, to prevent the exploitation of childhood's right to play and learn, to limit the hours and conditions of women's work for the sake of girlhood, wifehood and motherhood? Have the disabled soldiers in our vast armies of industry and navies of commerce no claims upon the church to induce or compel the industries by which they lost their livelihood to recognize them as the 'pensioners of peace'? The captaincy of the age and its greatest achievements are industrial, attracting men and women of the choicest powers and capacities. Do they not need the incentive and restraints of the gospel and the claims of the church upon their social service for the community? The brotherhoods of the age are more and more based upon the bond of the community of industrial interests. Can the church brotherhoods be brotherly without taking fraternal part with the great industrial brotherhoods in settling the most crucial questions of the times?"—*The National Council and National Brotherhood of Congregational Churches at Boston, Oct. 9-16, 1910.*

"There are many phases of the present industrial conditions in the United States which cry aloud for immediate remedy. The Church, which has obligations to every sort of interest and person in the community, must be identified, locally and nationally, with the whole of the people more markedly than with any part of them, and will be sensitive to every influence which affects the larger constituency. It is not the kinds of men that should command the Church's attention, but their numerical importance, their accessibility and their conditions of need.

"Multitudes are deprived, by what are called economic laws, of that opportunity to which every man has a right. When automatic movements cause injustice and disaster, the autonomy should be destroyed. That to these impersonal causes are added the cruelties of greed, the heartlessness of ambition and the cold indifference of corporate selfishness, every friend of his fellow must with grief and shame admit. The unemployed are an 'army.' The 'accidents' of factories and railroads crowd our institutions and tenements with widows and orphans. The stress of reckless competition which loads manhood with oppressive burdens, levies upon the frail strength of womanhood and turns sunny childhood into drudgery, dwarfs our stature, saps our vitality, crowds our prisons, vitiates our virtue and darkens our old age. The 'homes' of the wage-earners in our great cities are an indictment of our civilization. The meager income,

which is easily reckoned sufficient by the fortunate who are not forced to live upon it, is without warrant of reason. The helplessness of the individual worker, the swift changes in location of industrial centers, the constant introduction of labor-saving appliances, the exactions of landlords, add uncertainty to privation. The hazard of the mine, the monotony of the shop, the poverty of the home, the sickness of the family, the closing of the doors of higher opportunity react with dreadful precision upon temperament and mars character."—*Federal Council of Churches*, 1908.

"Our problems, nearly all of them, at least, go back to the fundamental one, of Industry. We are not unaware of its confused ethics or of the difficulties in the way of securing an industrial equality which shall ameliorate our social wrongs, but this need not daunt us in our faith that the Gospel professed by the Churches of Christ in America is equal to the task.

"The fact that to-day social unrest pervades the favored few and not only the unfavored many, is a luminous sign of hope.

"There are many—far many more than there were four years ago—of our leaders in industry and commerce, high-minded men, with sympathetic hearts, who are seeking to extricate themselves and their fellows from the toils of a bewildered economic system.

"There is a rapidly increasing host, of democratic leaders, chosen by the masses of the people, who are seeking the highest liberty under moral law.

"We believe that these are to displace in power, those whose spirit is bitter, whose selfishness is primary, whose philosophy is determinism and whose political economy is that of a sometimes paternalistic feudalism, which they blindly seek to conserve in the face of an industrial democracy chartered by the Gospel of Jesus Christ; and those faithless guides of the people who simply worship the mammon that other men possess."—*Federal Council of Churches*, 1912.

"*Industrial Conditions*. The condition of affairs in the industrial world at this time is well calculated to awake questioning and alarm. In many communities there is much friction between employers and employees, with frequent labor disputes, sometimes leading to strikes and lockouts. It is not always easy for Christian men to do the wise and helpful thing in such cases. But for them to do nothing to know and remove the causes of friction, prevent strikes and lockouts, and to promote a better understanding between employers and working people, is a pitiful confession of weakness where it is not cowardly

evasion of duty. The men of the church in every community should have a committee on conciliation and arbitration, and in a brave and intelligent way they should accept their task of making peace among men."—*Northern Baptist Convention*, 1913.

"The property right is merely one conferred upon the individual by the community. Morally it exists only in return for social service. It must, in every case, yield to the needs of humanity. No business interests, no profit, however great, can warrant the deliberate deterioration of human life. Such a principle has clear implications. To illustrate from facts recently brought in a startling way before the public: No Christian employer can find valid ground for conducting an industry which requires, or even permits, the regular employment of men for twelve hours a day seven days in the week at a wage which necessitates the work of women and children that the family may live.

"Christian society ought not to permit the existence of any industry which cannot succeed without the labor of women and children under unnatural conditions. 'Inasmuch as ye have done it unto one of the least of these my brethren,' is the final test of our Christianity. The first care of the Christian employer should be, not his profits, but his men. He should think not so much of getting work out of them as of helping to form those habits of industry which contribute to health and character.

"The same principle governs the Church's message to the laborer. It is her business to help him to understand his own struggle and its meaning. He must learn that it is development of the whole man which gives his struggle dignity. The better physical conditions and the opportunity for recreation and education and family life which he seeks are not ends, but means to the end, of better men and women. His unions are justified through seeking such an end. When, therefore, he seems to stand for mediocrity, for the diminution of opportunity for individuals, for a purely class interest and spirit or for violence, the Church must equally reprove. When in ignorance that his whole present advance springs from the Life which the Church preserves for the world he attacks her or neglects her, she must reach out in tenderness to win him back. Only in sympathetic touch can the Church find the way to that hold upon the life of the laborer which she has so largely lost."—*Protestant Episcopal General Convention*, 1910.

"There is one kind of poverty that is often a blessing, the poverty that promotes industry, ambition and enterprise, the poverty that is decently housed, that has plenty of sunshine and fresh air, the poverty that has few dollars but that has an abundance to eat and to wear, the poverty that is clean and self-respecting, and ambitious, and buoyant and hopeful, the poverty of our fathers and of our fathers' sons.

"It is not of this sort of poverty that we speak, but of a poverty that is an accursed thing, the kind of poverty that makes a man go hungry and wear shoddy clothes and rotten shoes, that compels him to raise his children in the slums, that makes life a blighted thing, that makes thieves and sycophants of men, that robs them of dignity and tempts them to dishonor, that makes them discouraged, bitter, hopeless, blasphemous, that drives them to seek oblivion in drugs and drink, that tempts the poor, overstrained girl to sell her virtue, that gives children no better chance for vigorous life than sickly plants in some foul cellar, that puts a blight and a mildew and a slime on every holy, beautiful possibility of life, that exacts grinding unremitting toil, and that gives in return not life, but bitterness, that consigns to a life as empty of dignity and gladness and hope as pit or tomb, that makes the spirit sordid, harsh, mean, irreligious, vengeful, bitter, anarchistic, murderous. This sort of poverty Jesus never meant to have with us always; it is in his eyes monstrous and accursed and of the devil, and from it, and from the selfishness that permits it and makes it possible, he came to set us free.

"If the religion of the Lord Jesus Christ means anything to us it means this: That we cannot enjoy our banquet to the full until all hungry ones are seated with us at the table; it means that there will be restlessness and hot discontent in our hearts until every good gift of God which is in our hands shall be in our brothers' hands: it means that the supreme interest of our lives shall be to take the chains from our brothers' limbs and give him the freedom of all God's glorious kingdoms; it means that we are going to bring back the glory of God into his heart and eyes, and that we are going to put a song of praise and thanksgiving in his mouth; it means that we are going to advertise the wrongs of men and in the spirit of God's own Son champion the weak and helpless ones of life; it means that we are going to crown ourselves with their thorns until their great day of jubilee shall dawn."—*United Presbyterian Brotherhood Convention, 1912.*

"In the civilization of to-day, when food and things needful

to the body are lacking, the kingdom of God in the lives of humanity is retarded.

"When the great merchant princes of our time become millionaires, and a pitifully small wage is paid to the girls that work in their emporiums, do you think religion should have anything to say to the princes of finance?

"When the prices of the necessities of life become high through juggling of the markets, so that little children in our slums, and in our manufacturing centers, are insufficiently nourished and clothed, and all through their lives their bodies are stunted, do you think that religion should have anything to say for the children?

"When women are driven through the necessities of economic conditions and their husbands' greed to leave their homes and their children, and give the best hours of the day to work in factories, should anything be said to lighten their burden, and make the call of motherhood of supreme importance?

"When public school education is centered more and more in our cities, and the social work of multitudinous activities makes the lives of the city dwellers interesting and neighborly, what should be done by our country churches, to make more pleasant and neighborly the lives of the folks dwelling in the remote rural places of our lands? Does religion have anything to say that will help our young country boys and girls in outlying districts to have a life that will have enough of good, healthful fun and pleasure, or are these things too worldly?

"If economic conditions and degenerate children, born of diseased parents, make possible and probable the brothels of Christian America, should the Church cure the disease, or should it treat only the symptoms, after the disease has spread through the body politic?"—*The Commission on Social Service of the American Christian Convention.*

"The problems of capital and labor have become in a certain sense the paramount concern of the nations of the world. Through practically every avenue of publicity the people are being informed as to modern social and industrial conditions. Complacency can exist only in the hearts of those who are ignorant of the inequalities and injustice of our present social order. To know the truth about that vast underworld of miserable ones who are the victims of social injustice is to bring the fever and unrest of a quickened conscience within us. Light will kill any evil, monstrous thing, and publicity is light. We as a Church are to concern ourselves more and more in setting forth the facts in regard to social wrongs, and in

using the strong public sentiment thus created as an instrument for the freeing of the enthralled and oppressed."—*General Assembly of the United Presbyterian Church, 1913.*

"In order to preserve the Christian civilization which our fathers built by their sacrifices and in order to carry it forward to fuller perfection, we must work out an order of industry and commerce which shall be at least an approximate expression of the fact that all men are a great family with one Father, and which shall embody Christ's law of love and service in the institutions of society. The great awakening of the social conscience warns us that men are coming under a sense of sin as to our social order and are feeling the craving for something juster and nobler. As Americans we are humbled and shamed when we find poverty and degradation establishing themselves in permanent form on American soil. As Christians we have a call which brooks no refusal. The mind and heart of the Christian Church must from now on address itself to the great constructive task of creating a Christian economic order. If the Church lacks boldness or vision for this task, it will find itself outstripped and outbid by socialism."—*Social Service Message, Men and Religion Movement.*

"Back of all the problems of the modern world lies the fundamental unrest, amounting often to open hostility and warfare, between labor and capital, between men and women on the one side who toil with their hands and who have no other economic resources, and the owners and controllers of the earth's raw materials and its supplies of energy and power on the other. This immense industrial problem is too vast and complicated for such a commission as ours to deal with, but it is a problem we may as well realize that touches every feature of modern civilization and concerns the very life of the Christian church. Without a profound transformation of the existing industrial waring, competitive, individualistic basis of human society no Kingdom of God is even conceivable, and it is one great mission of the Church of Christ to lead the movement that shall produce this 'profound transformation'."—*Five Years' Meeting of Friends, 1911.*

SOCIAL JUSTICE.

"It is therefore a part of the mission of the church to promote, in every possible way, the cause of justice. If the church would be true to its Lord, it dare not keep silence when the strong oppress the weak and when ruthless tyrants trample

the faces of the helpless in the dust. If the modern preacher is seeking for models of courageous speaking, let him study the utterances of the Man of Nazareth. We dare not stop to ask what it may cost to tell the truth and to insist upon the rule of right.

"Social service has its roots in brotherhood. The social consciousness grows with the growth of the fraternal spirit. If we are genuine followers of Christ, we shall regard every human being as a child of God and our brother. The dwellers in the overcrowded tenement, the pallid toilers of the sweat-shop, these are our brethren. The exiles of the under-world, the victims of unhallowed passions, the morally wrecked and the down-and-out, these are our brethren. By the most solemn obligations that heaven lays upon us, we are bound to wage relentless warfare upon everything that proves itself the enemy of our fellow-men. If we have the spirit of Christ we cannot rest content so long as oppression and injustice reign in the economic world. Whatever wrongs there may be in our present system, it is ours as Christian men to study conscientiously and to labor devotedly to remove them."—*United Presbyterian Brotherhood Convention, 1912.*

"That there should be equality of opportunity for all men to secure health, education, and the fullest realization of life is an essential principle of a religion which teaches the brotherhood of man. As long as a religion exists which teaches man to love his neighbor as himself it creates an irrepressible conflict with conditions which predispose any man to ignorance, disease and immorality. The teachings of Jesus demand justice between social groups as well as between individuals."—*Methodist General Conference, 1912.*

"We affirm that Christianity has largely created the present demands for social and economic justice, and for a larger realization of human rights and duties. But for the presence of Christian ideals in the world, the consciousness of such problems as are above mentioned would not exist. It is because of the leavening work of the Gospel of Jesus Christ that men discern the moral issues involved in economic relations. Our social problems, then, exist by reason of the operation of the fundamental principles of Christianity, and the Christian Church is therefore under an unmistakable obligation to contribute to their solution."—*Presbyterian General Assembly, 1910.*

"The moment we begin to consider the coming of the Kingdom on earth, we are confronted with the problem of the

relation of our present social and economic conditions to the ideal conditions under which the Kingdom must be realized. A growing number of Christian men and women see that conditions, social and industrial, which obtain to-day are not compatible with the realization of the Kingdom of God; they see with increasing clearness that these conditions do not tend to the physical, mental and spiritual welfare of the great mass of men and women. Social philosophies and movements springing up quite apart from the Church are advancing more and more radical solutions of the problem of industry, which is at bottom a problem of justice.

"It is patent that the time has come when the Church must face this issue; if she is to stand as a Church of humanity, she can no longer afford to ignore the demand or the challenge of the wage-earners. This is no mere question of organized labor or of unorganized labor, of open or closed shop, of wages and conditions of employment. It is a question of the attitude of Christian people represented in the Church toward the problems of the toilers in our cities, towns, and villages. If the Church is not to fail in her duty to mankind, she must demand justice for wage-earners, and so much reorganization of society and industry as to insure that justice."—*Protestant Episcopal General Convention, 1913.*

"*Whereas:* The moral and spiritual welfare of the people demand that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and humane forms and organizations as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and

"*Whereas:* The most disproportionate inequality and glaring injustices, as well as misunderstandings, prejudice, and usual hatred as between employer and employee are widespread in our social and industrial life to-day; therefore, be it

Resolved, the House of Bishops concurring: That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which there shall be a more suitable distribution of wealth, in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social

order can only be achieved by the efforts of the many who, in the Spirit of Christ, put the common welfare above personal gain, the Church calls upon every communicant, clerical and lay, seriously to take part and to study the complex conditions under which we are called upon to live, and so to act that the present prejudice, hate, and injustice may be supplanted by mutual understanding, sympathy, and just feeling, and the ideal of thorough democracy may finally be realized in our land."—*Episcopal General Convention, 1913.*

"In a righteous economic order all who work with hand and brain must have the full reward for their work, as nearly as the best economic intelligence can apportion it. But if the proceeds of labor are to go to those who created them, they must not be drained away in other directions. Some forms of profit to-day are so enormous that they offend all sense of fairness, and those who receive them resort to devious devices to mislead the public as to the size and source of their profit. There has never been an economic order in which the few have not wrested the fruit of their toil from the workers under the protection of law and custom, and in so far as that was done the social order of past ages was not the reign of God, but the reign of mammonism and oppression. The course of past history and the tremendous inequality of incomes to-day together raise the presumption that many receive far less than they earn because many receive far more than they earn. The most fundamental form of social service is to put a stop to unearned profits. No other sin is so sternly denounced by the Old Testament prophets as injustice and oppression. No form of ministry has brought so much suffering on the prophets of God in all ages as the protest against social injustice and extortion. We cannot evade the duty to-day unless we want to heal the hurt of our people lightly and say, 'Peace, peace,' when there is no peace."—*Social Service Message, Men and Religion Movement.*

CIVIC ACTION.

"It goes without saying that much of what we call social service ought not to be necessary. It may seem a derogation from the spiritual mission of the church to engage in the efforts to insure the justice, the better conditions of life and work, the wide opportunity for individual and social development, which it is the desire of voluntary social agencies to bring about. But until actual provision is made by the state or other

agencies for the prevention of the evils and the meeting of the needs which are helping to produce the social unrest of our day, the church must stand by the work, just as in former ages she stood by the almsgiving and the ministration to individuals, which have resulted in so many functions of our present government—hospitals, almshouses, schools and the like. When government or other agencies shall have assumed the new obligations which new social and economic conditions are forcing on us, then the church may relinquish her share in the work and press on to some other worthy task. But service of some sort must always be a part of her divine mission, whether that service be individual or social, whether it be the service demanded by conditions or problems past, present or future. Herein is the summons to social service on the part of the individual parish, without whose support the efforts of diocesan or national social service agencies must, as indicated at the outset, be largely futile.”—*Protestant Episcopal Joint Commission*, 1913.

“It ought not to be necessary for the Church to resort to legislation for social uplift. It may be better obtained by another process. Should this Commission be obliged, for example, during this next Quadrennium, to wend its way among the forty-eight States of this Union, to get bills passed in their legislatures requiring that men should have one day’s rest in seven?

“May not the employers of labor and the general business interests of this nation unite to the end that in every calling and industry the seven-day week shall be abolished?”—*Federal Council*, 1912.

“If the church is to co-operate effectively in this movement for social progress, it is essential that individual Christians become more effective as citizens. They must keep close watch upon their representatives, constantly send to them individual and united expressions of opinions concerning pending legislation, and hold them to strict account. When we realize that religion must have a civic as well as an individual expression, that the state must be the will of man organized to do the will of God, then the social program of Christianity can be carried out.”—*Methodist General Conference*, 1912.

“The Christian Church has thus the threefold vocation of conscience, interpreter, and guide of all social movements. She should determine what their motive and conscience should be, inspire them with that motive and impose that conscience upon them. She should interpret to them their inner and ultimate

meaning; then, with a powerful mind and hand and heart, guide them toward their heavenly goal. Her viewpoint is from above; she approaches life from within; she guides it toward its spiritual ends.

"Nor is the Church called upon to assume the political tasks or duties of the nation. The Church is to do her work in the social order by bringing to bear upon it the idealism of her Gospel and by infusing it with the impulse of her sympathy. The business of the State is to bring about such economic conditions and environment that the idealism of the Gospel may have as clear and fair a field as possible. It is this that justifies the Church, not in entangling herself in economic machinery, but in turning to the State for a co-operation which will enable her to do her sacred task."—*Federal Council*, 1912.

"We are learning that human government is of divine origin, and that 'the powers that be' are ordained of God for the punishment of evil-doers and the praise of them that do well. Official position was not intended by God to be a 'football for politicians to kick around, but a vehicle through which divine force was to be executed, in order to bring in the reign of righteousness on the earth.' The Christian of to-day cannot be indifferent to this divine institution and still be true to God. It is a great and open door to service, and the indifference of the best is the opportunity for the worst. The day has come when philanthropy must join hands with officialdom in chaining up the devil through the enactment of good laws, that will be properly enforced by righteous servants of the people."—*Report of the Temperance and Moral Reform Dept., Methodist Church of Canada*, 1911-12.

"There are several facts which we believe are demanding careful consideration on the part of Christian people, and no less judicious leadership on the part of the church.

"The church is not called to do the work of the school or the State, but the church is called to inspire men and women to do their full work as citizens, and to train them in the methods of fruitful and efficient service.

"In emphasizing the importance and obligations of Social Service, we are not seeking to divert the church from her true and highest mission. We are rather seeking to indicate ways whereby the church may moralize some of the great wastes of our social life, and may translate the ideal of Christ into terms of social blessing. The Christian church is called to lead the social faith of the world. Christian men are called to make the social, the political, the economic order of the

world the outward and visible expression of the Christian ideal and the spiritual life. In a word, Christian men are called to build a Christian community. Christianity will not have its perfect work until it is realized in a Christian society.

"The mission of the church is a high and holy one, and the function of the church is a great and glorious one. The mission and function of the church were never more necessary than now, when so many lower ideals and partial gospels are being preached. The prevalence of an unchristian socialism would be an unparalleled calamity to the human race, but the prevalence of an unsocial Christianity would be no less an utter denial of the kingdom of God.

"At this time many men and many agencies are preaching various doctrines and offering certain programs of social advance. It is not for us to criticise those men and programs. We bid everyone godspeed who in an honest and good heart is seeking to correct any abuse and help a single soul; and we do this, though we find their programs inadequate, and they follow not with us. Nevertheless, Christian men who find those other gospels inadequate and their programs meager have a definite and solemn responsibility just here. That is a double reason why Christian men with their truer ideal, their larger faith, and their divine dynamic should hold aloft the Christian ideals, should infuse the religious spirit into efforts for social betterment, and should lead the social faith of the world. No more urgent task is upon the church than this: To infuse the religious spirit into social work, and to show that social work is fully religious.

"The artificial distinction between the sacred and the secular has been gradually fading out, leaving only a more clearly and firmly drawn line between the right and the wrong. The main aspects of political duty and privilege have been lifted into a new dignity on the one hand, and on the other hand the movement toward a genuine democracy has come to be regarded as the functioning of the divine Spirit in modern organized life.

"The breaking down of moral standards in civic action in many quarters, under the pressure of organized interests intent upon selfish ends, makes the duty of the Christian Church to inspire and reinforce the popular will at these points the more imperative."

"The church can show itself wisely sympathetic with the whole growing movement toward a more complete and efficient democracy. The salvation of the people can only be

achieved as they work at it themselves with fear and trembling, with many a blunder and many a failure, proving all things to the end that they may hold fast that which is good. And the church, knowing that God, whose tabernacle is with men, is working in this movement to accomplish His good pleasure, will show its interest by furnishing ample supplies of inspiration and of moral leadership. It can only show itself supremely moral and able to save souls as it lends a hand in the solution of these vaster problems."—*Social Service Message, Men and Religion Movement.*

CAPITAL.

"We live in an age in which the vast enterprises essential to the progress of the world require the association of men of large means under corporate management. Out of this necessity have grown serious wrongs and consequent resistance.

"Organized capital stands indicted at the bar of public judgment for the gravest crimes against the common welfare. Among the counts in that indictment are such as these:

"Conspiring to advance prices on the staple commodities indispensable to the life, well-being and progress of the people.

"Resorting to adulteration of foods, fabrics, and materials in order to increase profits already excessive.

"Destroying the competition in trade through which relief might be expected under normal conditions.

"Suborning legislation, and thus robbing the people of the first orderly recourse of the weak against the strong.

"These are sins against humanity. If God hates any sin above another, it must be the robbery of the poor and defenseless. Otherwise His love fails where it is most needed and might find its largest opportunity. There is no betrayal more base than that which uses the hospitality of a house to plunder its inmates, unless it be that form of treason which so perverts the purpose and machinery of popular government as to turn its power against the people who trust and support it. This is not saying that all corporations deal treacherously with the people. There are honorable exceptions. But enough is known of the heartless greed that fattens off of the hunger-driven millions to warrant the strongest protective associations on the part of the people."—*Methodist Board of Bishops, 1912.*

"More distinctly do men discern that mere power does not

confer a moral title to reward. That powerful interests have not ceased to take toll of our labor, to levy tribute on the people, to exercise a taxing power without authority, and that they are thereby continuing to amass the wealth of the nation in dangerous aggregations, there is common consent.

"That a large part of this is in the nature of extortion, that it is, in too large measure, the cause of poverty and of many of the evils against which we cry aloud, that if we evade it, we are still trying to cure effects without touching causes, and are seeking to ensure moral evolution without taking account of resident forces, are matters of public conscience.

"We record, with deep regret, the increasing prodigality upon the part of irresponsible men and women who have come into large possessions, and we would point out the clear and intimate relation between a reckless and ostentatious display of wealth and the revolutionary and defiant demeanor of the multitudes who feel, whether rightly or wrongly, that it is made at their expense. We should deplore the defiance of sobriety and order on the part of every element of human society, and should fix the blame on the one when it is clearly the cause of which the other is the effect."—*Federal Council*, 1912.

"Upon those whose incomes are derived from their holdings in mill and mine, we urge the social danger of absentee ownership and its grave abuses, and we plead the full law of human responsibility, reminding them that, in the twenty-fifth chapter of Matthew, Jesus' judgment was pronounced on men and women for the things they *did not do*.

"The difficulties are perplexing, but they should neither lead us to indifference nor to embrace unavailing phantoms.

"We heartily commend those stockholders of great corporations who have sought relief through the light of publicity.

"We would remind those to whom affluence has come, whether by righteous or unrighteous means, that the tendency of our day upon the part of the great masses of the people to look to revolution rather than to the process of evolution, for their uplifting, is largely caused by the way in which so many of the rich flaunt their riches in the very face of the poor and emphasize the wide gulf between Dives at his table and Lazarus at the gate, and to such we commend the teachings of Jesus upon the productive use of wealth."—*Federal Council*, 1912.

"There is no finer opportunity for service in our day than is before those men to whom have been committed the direc-

tion of these great interests, calling for clear heads and sympathetic spirit, and to these saving elements it is becoming clear, as it is to those not so close to the situation, that we may take our choice between legitimate and wisely guided democratic organization, as a conserving, constructive, evolutionary agency, mingling at least light with heat, serving not only to incite but also to restrain; our choice between this and the anomaly of unregulated riot in the very cause of justice. For revolution is here, not as a vague and idle threat, but as a stern reality. So much for the long-sown seeds of our neglect.

"Instead of solidarity and communal action for the uplift of the people, we may have mankind destroying the plague of injustice by burning down its own house, and meeting social wrongs by social wrong.

"The scene is shifting. The masses of the people are divided among themselves, and this imminent social crisis will give the church the sovereign opportunity of all her history to establish peace with the administering hand of Justice. She is called now to be the leader of leaders of a bewildered democracy."—*Federal Council*, 1912.

"We especially commend all those employers, whether individuals or corporations, who, in the conduct of their business, have exhibited a fraternal spirit and a disposition to deal justly and humanely with their employees—particularly as to wages, profit sharing and 'welfare work,' hours of labor, hygienic conditions of toil, protection against accidents, and willingness to submit differences to arbitration. We recognize the perplexities that arise in great industrial operations, and sympathize with those who, while carrying these burdens, are yet striving to fulfill consistently the law of Christ."—*Methodist General Conference*, 1908.

"We regard with the greatest satisfaction the effort of those employers, individual and corporate, who have shown in the conduct of their business a fraternal spirit and a disposition to deal justly and humanely with their employees as to wages, profit sharing, welfare work, protection against accidents, sanitary conditions of toil, and readiness to submit differences to arbitration."—*Federal Council of Churches*, 1908.

"We have confidence, therefore, to bear a special message to our Chambers of Commerce and our Associations of Business Men and Industrial Directors.

"We ask them to adopt openly and make their own our social platform and all its implications. We express the pro-

found belief that the time has come when these organizations must earnestly and sympathetically make the problems of the workers and the people their problems.

"We remind them that they have a tremendous power, which, if rightly used, could solve the problems of society, that the great multitude of evils with which the Church is called upon to contend—the social evil, the problems of the welfare of the child and the conservation of womanhood—are largely commercial, are all problems of industry and business, and should not only be questions of moment on the part of the Church and the organizations of social reform, but matters of concern upon the part of our business interests, both as composed of individual Christian men and as organizations."—*Federal Council of Churches*, 1912.

"It is possible that some men may come to think of social service as something separate from and additional to their business life—something to be done on Sundays, or in the evenings, or by committee meetings at lunch time.

"But as a matter of fact a man's business must itself be his great Christian service. If in and through his business he is not helping to build the Kingdom of God, there is no way in which he can make his life Christian by additional and different activities in his spare hours. Money made by unjust or harsh methods cannot be made clean money by being put into the plate on Sunday; and a life of unchristian rivalry in business hours cannot be turned into a Christian life, by gentle or even pious conduct after business is over. A Christian life is a life devoted all day and every day to the good of the human family, of which we are members, and all the great staple forms of industry and commerce, inasmuch as they are socially necessary, can be truly regarded as social service of the purest and highest kind, if only they be conducted in accordance with this great Christian principle that the family must be thought of first and self only second."—*Social Service Message, Men and Religion Movement*.

"The duty of creating a righteous economic order is upon us all, on the employers, the workers, and the public, on each according to the power he holds. Since organized capital undoubtedly holds the predominant power in modern industry, the chief responsibility must fall on the business men of the nation. They must use whatever initiative their business conditions give them to establish wholesome and friendly relations with their employees. As the great corporations emerge from the reign of competition into financial security, they must de-

vote a far greater part of their attention and of their means to the welfare of the great armies of men whose life and labor is their most important asset."—*Social Service Message, Men and Religion Movement.*

LABOR.

"We cordially declare our fraternal interest in the aspirations of the laboring classes, and our desire to assist them in the righting of every wrong and the attainment of their highest well-being. We recognize that the fundamental purposes of the labor movement are essentially ethical, and, therefore, should command the support of Christian men. We recognize further that the organization of labor is not only the right of the laborers and conducive to their welfare, but is incidentally of great benefit to society at large, in the securing of better conditions of work and life, in its educational influence upon the great multitudes concerned, and particularly in the Americanization of our immigrant population. While we cordially appreciate the social service rendered the community by captains of industry in maintaining large business, affording employment to hundreds, and by their products serving the needs of their fellow-men, yet our primary interest in the industrial problem is with that great number who, by their conditions of toil, cannot share adequately in the highest benefits of our civilization. Their efforts to improve their conditions should receive our heartiest co-operation, as must all similar effort on the part of employers or disinterested organizations."—*Methodist General Conference, 1908.*

"We record our admiration for such labor organizations as have under wise leadership throughout many years, by patient cultivation of just feelings and temperate views among their members, raised the efficiency of service, set the example of calmness and self-restraint in conference with employers, and promoted the welfare not only of the men of their own craft, but of the entire body of workingmen.

"In such organizations is the proof that the fundamental purposes of the labor movement are ethical. In them great numbers of men of all nationalities and origins are being compacted in fellowship, trained in mutual respect, and disciplined in virtues which belong to right character and are at the basis of good citizenship. By them society at large is benefited in securing of better conditions of work, in the Americanization of our immigrant population, and in the educational

influence of the multitudes who in the labor unions find their chief, sometimes their only, intellectual stimulus."—*Federal Council*, 1908.

"That workingmen should organize for social and industrial betterment belongs to the natural order. The effort of the world's toilers to secure better conditions of work and larger possession for themselves is welcome evidence of a Divine call within them to share in the higher experiences of the intellectual and spiritual life. It is their right, as it is the right of men everywhere, within the law, to combine for common ends. Both church and society should cease to talk of 'conceding' this right. It exists in the nature of things. We do not confer it. But we welcome its exercise. 'The vast multitudes of working people have a vital share in reshaping the moral standards of the time. They are at heart profoundly moral in their ideas and desires. Their demands are an influence upon the conscience of the nation.' Despite the errors of individuals and groups, the faults of spirit, the imperfection of methods, and, in some instances, most deplorable results, organized labor is to be regarded as an influence not hostile to our institutions, but potent in beneficence. When guided from within by men of far sight and fair spirit, and guarded from without by restrictions of law and of custom against the enthusiasms which work injustice, the self-interest which ignores the outsider, or the practices which create industrial havoc, trades unionism should be accepted not as the Church's enemy, but as the Church's ally. The Church believes in the Gospel of Christ as a reality in this world, to be realized by the furtherance of social justice; it may not adopt as final well-advertised panaceas, but it intends to study and understand fully the situation. 'It is not content with announcing abstract principles, but means to work definitely and steadily toward the translation of these into concrete conduct.' In this theory of its mission, it cannot be other than hospitable to the co-operation of any individual or organized force, springing from the very heart of the need it seeks to understand and meet. It may well accept as its chief responsibility, without abating its efforts to remove immediate and palpable evils, the creation of that atmosphere of fairness, kindness and good will, in which those who contend, employer and employee, capitalist and workingman, may find both light and warmth, and, in mutual respect and with fraternal feelings, may reach the common basis of understanding which will come

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to them not by outward pressure, but from the inner sense of brotherhood."—*Federal Council*, 1908.

"The right of workingmen to organize for mutual benefit and protection can no more be called in question than the right of the men of any other class to organize for similar purposes. The attitude of the Church toward organized labor, like its attitude toward organized capital, depends upon circumstances. It may agree or it may disagree with either or both, according as one or other keeps or fails to keep the Golden Rule of charity and fair dealing.

"The Church stands for righteousness and justice and brotherly love, and so far as the organization of labor tends to secure these ends, the Church approves it."—*Protestant Episcopal Diocese of Chicago*, 1909.

"In the face of a prejudice and an hostility, for which there are serious reasons, we are convinced that the organization of labor is essential to the well being of the working people. It is based upon a sense of the inestimable value of the individual man. 'The cause of labor is the effort of men, being men, to live the life of men.' Its purpose is to maintain such a standard of wages, hours and conditions as shall afford every man an opportunity to grow in mind and in heart. Without organization the standard cannot be maintained in the midst of our present commercial conditions."—*Protestant Episcopal General Convention*, 1904.

"We therefore declare our approval of labor organizations and other defensive alliances of all whose interests are threatened or invaded. Such united and unified action is their only recourse under present conditions. At the same time we cannot ignore the fact that organized labor also faces public judgment on the charge of lawless rioting, violence, and even murder, in its efforts to enforce its decrees, and that its rules seem to unfairly affect apprenticeship and abridge the right of non-union men to learn what trade they will, and to dispose of their own services as they choose. We would admonish our people who are members of labor unions that no circumstances short of personal peril under dangerous assault can justify violent or lawless methods in seeking relief from hard conditions. Nor should any Christian deny to another person the right of individual choice in the disposal of his own services. Principles are greater than present personal exigencies, and no man can afford to violate the principle under which he himself claims protection. The same is true of a church or any other institution. We regard the use of

the 'blacklist' and the 'boycott' as of the nature of conspiracy against the rights of individual judgment and conscience, and un-American in principle and extremely dangerous in tendency."—*Methodist Board of Bishops*, 1912.

"More clearly does society now recognize the right and the duty of our people, and especially the industrial workers, to seek proper organization for justice, conciliation and arbitration. Just as strongly does it feel that such organization itself should be under the higher law which it invokes."—*Federal Council*, 1912.

"The emancipation of the working class must come from the workers themselves, if it is to have durability and moral value. They must organize and learn through concerted action. The organization of labor has come to stay. Those who are opposing it are seeking to check the manifest destiny of industrial society. The instinct of solidarity that has grown up in the ranks of labor is the form which the great human instinct of love must take under the circumstances. If labor organizations have at times taken unwise action or resorted to dangerous methods, we remember that other great historic movements, such as democracy, and even the Christian church have moved forward through mistakes and sins. Christians within the unions must seek still more to make them the moral educators of the working class by which the workers will be prepared for the larger economic and social responsibilities of the future. And Christians outside of the unions must help them on with praise and blame, but always in the spirit of brotherly good will and sympathy."—*Social Service Message, Men and Religion Movement*.

INDUSTRIAL DEMOCRACY.

"At this time the great principle of Christian brotherhood is seeking a new interpretation and application. The people from the churches should realize their opportunity and their duty at this point, and may perform a most notable service.

"The principle of brotherhood will have little meaning and power till it is applied all along the line of life. The men of the churches will seek to express and realize the principle of brotherhood, not only in the church, but in the city life, in politics, in business, and in industry. And they will neither be put off with empty professions and indefinite platitudes, nor will they be deterred by the warnings of timid time-servers

and the pleas of interested self-seekers. The men of good will cannot rest till such an industrial order exists as will enable every man to earn and eat his daily bread. The men of the church may, therefore, very properly study all such methods of industrial brotherhood as profit-sharing, labor co-partnership, co-operative production and distribution, State and municipal ownership, and operation of natural resources."—*Baptist Northern Convention*, 1913.

"The Democratic control of industry.—The principle of democracy is essential to the Christian conception of man and of society. Under the stimulus of Christianity this principle has been largely realized in government, and its extension in industrial relationships is equally demanded by the social ideal of the gospel. The autocratic control of industry by any group of men without regard to the rights, either of other groups who contribute to the industrial process, or of the public, is therefore contrary to Christian standards. The immediate application, in every industry, of the principle of collective bargaining, is not only essential to the protection of the modern industrial worker, but it is the first step toward that co-operative control of both the process and proceeds of industry which will be the ultimate expression of Christianity in industrial relationship."—*Methodist General Conference*, 1912.

THE CLASS STRUGGLE.

"Christianity proposes for all human beings, and aims to create in them, the best life of which they are individually capable. It prescribes as a normal standard of living for every individual such conditions as will, to the utmost degree, promote the best life. A Christian civilization is that in which the whole power of society is exerted to establish and maintain a normal standard of living for all equally.

"In Christian ethics, all members of society are equally bound, to the limit of their ability, to do such useful labor as may be necessary in order to maintain a normal standard of living, and to promote the best life equally for all. All of those who so labor constitute the world's working class. All who cannot so labor as to earn a normal living constitute the world's dependent class. All who can, but do not so labor, but who, by force, fraud, special privilege or social maladjustment, appropriate to their own use the benefit of others'

toil constitute the world's shirking, parasitical, predatory, exploiting, thieving, robbing or plundering class. The lines of division separating these several classes are not always perfectly distinct. A person or a pursuit may be partly useful and partly parasitical. A person may work hard at a useless or injurious business. There may be bad economy and waste in the management of a business intrinsically good. Sometimes the character of a business, whether good or bad, may not be clearly obvious. But broadly, and for purposes of economic and moral analysis, society is composed of these three classes: producers, plunderers and pensioners.

"Between the working class and the predatory class there is ceaseless conflict of interest and effort. The plunderers evermore seek to enrich themselves at the expense of the workers; and the workers, so far as they know and have power, resist spoliation. Sometimes, incidentally, factional divisions and strife arise within each of these classes, arraying workingmen against workingmen or exploiters against exploiters. But between the workers and the exploiters, as economic classes into which society as a whole is divided, the conflict of interest and effort is fundamental, worldwide and constant.

"In this struggle, each class seeks to utilize the powers of organization and of social control, economic and political. The results of this struggle for social control are, first, to create a servile class and a master class; and, secondly, to create or intensify a vast brood of evils, such as slavery, peonage, oppression, war, political corruption, poverty, misery, disease, vice, crime, inhumanity, ignorance and brutality.

"In order to eliminate these evils, society must eliminate the class struggle out of which they spring. But this can be done only by the emancipation, conservation, education and socialization of the working class as a whole; by the eradication of the exploiting class in all of its forms, and by the adequate protection and support of the helpless class. To do these things is the task of the working class.

"In relation to that task, the true functions of the church are to make common cause with the working class, as a whole, as its advocate, inspirer and moral guide; to hold up the ideal of a Christian civilization as the true goal of industrial organization; and to promote amongst the workers intelligent concert of action, both economic and political, for their common welfare and for the adequate care of the helpless.

"We believe these principles to be in harmony with the history and principles of the Baptist denomination, and we propose them as a basis for future action."—*Indiana Baptist Convention*, 1910.

SOCIAL MOVEMENTS.

"The movement bearing the name of Socialism is one of the most significant signs of the times. It is a movement world-wide in scope and growing in momentum. The name Socialism is a more or less indefinite one, and covers the whole movement for social reform. But, after all, the term has a quite definite content, and includes specific efforts for the social ownership and control of the means of production and distribution. Two things should be kept in mind in all our thought on this question: Socialism is both a protest and a program. In the first sense it is a protest against the social and economic injustice in the world; it affirms the worth of every man and demands that every life shall have a fair inheritance in society. In the second sense it is a program seeking to equalize opportunity, to socialize the resources of the earth, and to place the control of industry in the hands of the people. This question in all of its aspects should be most carefully studied by all of our people. We should know what are the wrongs and injustice in society, which give Socialism its strongest arguments; we should know how far the ills of society are curable by social action; and we should spread such a conscience as will lead to a just solution of the problem of society. The whole social question, the question how men shall live together in society and share in the resources of the earth in terms of fair equality, is up for a hearing, and the church that cannot lead men's thought on this question will not hold a very large place in the coming years."—*Baptist Northern Convention*, 1912.

"The altruism of the Gospel is developing a class of men who find a personal reward in the good of the community which has nourished them. We have accomplished some forms of socialistic organizations, which have enriched the life of the community and have increased the power and the range of influence of the individual and have greatly enhanced the rewards of personal effort. Therefore, in the controversies between individualism and the many forms of socialism, we may as a Church, declare in favor of any form of communal

organization which, while it enriches the life of the community, will also increase the functions and development of the individual—the organization of trusts for the benefit of those who enter them, leading the way to the final trust in which the forces of the community will be used for the reinforcement of the power and the enrichment of the life of all the individuals composing it.

“Further, in common fairness we must admit that all we claim as our right in the community is, on the average, the right of all. We have accepted the benefit of a good home, a public school education, etc. We should see to it, as far as we can by Christian effort, by economic reform and by legal enactments, that these benefits are not denied to any. Thus we love our neighbor as ourselves.—*Methodist Church of Canada, General Conference, 1910.*

“The principle of democracy has triumphed in church and state, and has put an end to the grosser forms of oppression and wrong in both. The same principle must pervade and readjust the organizations of industry and commerce. Industrial democracy is our Christian destiny, and henceforth a man’s Christianity will have to be measured to some degree by the willingness and enthusiasm with which he sets his face to meet that destiny.”—*Social Service Message, Men and Religion Movement.*

WEALTH AND PROPERTY.

“For the acknowledgment of the obligations of wealth.

“The Church declares that the getting of wealth must be in obedience to Christian ideals, and that all wealth, from whatever source acquired, must be held or administered as a trust from God for the good of fellow-man. The Church emphasizes the danger, ever imminent to the individual and to society as well, of setting material welfare above righteous life. The Church protests against undue desire for wealth, untempered pursuit of gain, and the immoderate exaltation of riches.

“For the application of Christian principles to the conduct of industrial organizations, whether of capital or labor.

“For a more equitable distribution of wealth.

“We hold that the distribution of the products of industry ought to be made such that it can be approved by the Christian conscience.”—*Presbyterian General Assembly, 1910.*

"We urge a deeper sense of the value of productive thought, and toil and wealth. To create, for the benefit of all, is the highest end for the investment of talent, toil, and of material possession. Hence every industrial and commercial enterprise that ministers to wholesome life and substantial prosperity should be encouraged and honored, and every device that aims to secure something for nothing should be discountenanced and condemned. Return and reward are just, only as they measure their moral equivalent, however it may be expressed in its material terms."—*Federal Council of Churches*, 1912.

"It cannot be denied that in recent years, notwithstanding the vast accumulation of wealth in the hands of a privileged few, there has been no corresponding gain to labor; that our modern competitive industrial system results in conditions which are essentially unchristian, and unjust to the men who produce the wealth in which they so unequally share; that in every industrial community, poverty due to insufficient wages and uncertainty of employment is to a large extent responsible for the existing discontent, crime, immorality and alienation from religion, and that the Church is to a large degree identified with the capitalistic class, and that its influence is used to uphold the existing economic system."—*Protestant Episcopal Diocese of Chicago*, 1909.

THE UNEARNED INCREMENT IN LAND VALUES.

"Your Committee has considered the memorials on the land question submitted to it. Believing that 'The earth is the Lord's, and the fullness thereof,' and that under the providence of God the state is the trustee whose duty it is to enact the conditions under which these Divine gifts should be used for the benefit of all, we therefore, condemn the handing over of large tracts of land to individuals and corporations without attaching conditions which would prevent their being held for speculative purposes only. Whenever vested rights are not interfered with, we recommend legislation which will prevent any individual or corporation from profiting hereafter from the unearned increment in the value of land. We note with pleasure the experiments which are now being made in Great Britain, the city of Vancouver, and other western towns, in organizing their finance on the basis of a tax on land values. We shall have opportunity to determine, experimentally, how far this method may prove to be

a panacea for economic ills."—*Methodist Church of Canada, General Conference, 1910.*

"In a righteous social order all should be both owners and workers. From the point of view of the kingdom of God we cannot consent to a condition in which some have all the enjoyment of wealth without the wholesome moral influence of productive labor, and in which others have all the burden of unending toil without the wholesome moral influence of property. The goal of our economic development should be to secure for the modern industrial workers some recognized property right in the shops in which they work, such as the old-fashioned mechanic had in his shop and tools. How the working class can win an increasing share of property rights is the problem of the future. It will demand of the wage-workers high qualities of good sense, self-restraint and solidarity. It will demand of the present owners a strong sense of justice and humanity, educational ability and the power of moral leadership if the transition is to be made peaceably and wisely. We hail with deep satisfaction the increasing instances where individual employers and large corporations have introduced methods of profit-sharing that have really shared, and have not been mere devices to force an increase in the output of labor. In this direction lies the industrial mission of Christianity for men of wealth and organizing ability."—*Social Service Message, Men and Religion Movement.*

"Economic injustice has at all times entrenched itself in the ownership of the land and its resources. The earth and its natural wealth is always the gift of God to every new generation. If any one claims any part of the land as his own, his rights are subject to the needs of the common welfare, and he must render to his fellows a just equivalent for the special privilege he claims. The moral title to property rests on social service. In the past the natural heritage of our nation has been so rich and vast that all could find their opportunity for labor and sustenance. As our population grows, and the easy prodigality of our young continent becomes exhausted, the question of the just distribution of natural opportunities is driven home upon us. We shall have to consider whether it is compatible with the Kingdom of God on earth that a minority of men own the bulk of the soil, the water rights, and the mineral stores, and the great majority of God's children are left with no property rights in what God made for all. We remember that the ancient law of Israel was careful to provide every family with land, and to

prevent the permanent landlessness of any. In some way, we must find the economic means of accomplishing the same end in the complexity of an industrial civilization. Religion, morality, history, and statesmanship unite in demanding it."—*Social Service Message, Men and Religion Movement*.

SOCIAL REDEMPTION.

"Christ's mission is not merely to reform society, but to save it. He is more than the world's Re-adjuster. He is its Redeemer. The changed emphasis put upon the Lord's prayer—'Thy will be done *on earth*,' must not deceive us. The prayer for the coming of the Kingdom, for the doing of the will of God on earth, gets its point from the fact that there is a heaven in which that will is done—where the beatitudes are always operative, and justice never falters, and truth excludes all lies, where people hunger no more, neither thirst any more, nor say they are sick—a city that lieth four-square. It will, we trust, not confuse the urgent cries for the larger activity of the Church when we remind ourselves that the Church becomes worthless for its higher purpose when it deals with conditions and forgets character, relieves misery and ignores sin, pleads for justice and undervalues forgiveness."—*Federal Council, 1908*.

"In the social crisis now confronting Christianity, the urgent need and duty of the church is to develop an evangelism which shall recognize the possibility and the imperative necessity of accomplishing the regeneration of communities as well as persons, whose goal shall be the perfection both of society and of the individual.

"The desire to improve social conditions, the determination to discover and remove social ills, is a new assertion of man's spiritual nature and task. This is not an attempt merely to improve conditions, but it recognizes that while conditions influence men, men make conditions. It brings to bear spiritual forces to direct the progress of society towards the perfect social order. It is the modern expression of the social hope of the Old Testament, of the kingdom of God which Jesus taught."—*Methodist General Conference, 1912*.

"When we face the facts concerning poverty and pauperism, the facts concerning drunkenness and prostitution, graft and vice, the facts concerning wage-slavery, the heartless oppression of women, and the damnable wrongs committed against little

children, the facts concerning political corruption, the depths of infamy to which trusted servants of the people sometimes descend, the facts concerning man's inhumanity to man—we are ready to declare most emphatically that what human society needs is regeneration. Its ills cannot be cured by patent nostrums. Its ugliness cannot be hidden by a thin veneer of intellectual and moral polish. It can never be made healthy and beautiful except it be born anew through the power of Christ.

"To be sure, it needs economic reconstruction, it needs an improved educational system, it needs a larger culture, it needs ethical readjustment, but immeasurably it needs regeneration.

"Social redemption will come, not with the suddenness of a revolution, but through the gradual, sure processes of moral and spiritual evolution. It is evident to the student of history that the race of mankind learns slowly and through more or less painful experience. They who are fighters in the cause of righteousness must not be discouraged if victories are hard won and apparently few. The builders of the new social order must not complain if the walls of the temple rise slowly. We are obligated to do with all the power of hand and brain and heart what we find to do, with unshaken faith in that God who is eternally on the side of right."—*United Presbyterian Brotherhood Convention, 1912.*

"We are engaged in a wide-spreading revival for God's glory and human welfare. Every great revival of religion has laid emphasis on some special phase of truth. Luther proclaimed justification by faith, Wesley declared that the Methodist Church was raised up to spread scriptural holiness throughout the land. Moody taught the people that God is Love. The world is ready for another visitation of the Grace of God, and unless all signs fail, it now seems good to the Holy Spirit that special emphasis should be laid on the fact that the Kingdom of God is in our midst, and that the whole creation groaneth and travaileth in spirit, waiting for the sons of God to manifest and apply the principles. Of course, we cannot lay plans for Almighty God. As has been said, 'the river of the water of life makes its own channel,' but we should study the signs of the times and feed our lives and lead our churches into those great moral and spiritual movements that indicate the mighty working of the Spirit of God. It is not too much to say that the majority of the disciples of Christ have not had any clear vision of the fulfilment of

the prayer, 'Thy Kingdom come, thy will be done on earth as it is in heaven.' The dominant note in their testimony has been a desire to get to heaven, but the outstanding feature of the Gospel of Christ is the building of heaven on earth. To this end Almighty God is sending abroad a new spirit among men. The age is marked by many infallible signs. Never before did men so seriously strive to answer the question, 'Am I my brother's keeper?' than they are to-day. There is being developed a new social conscience, that in time will revolutionize our whole civilization. It is also an age of prevention. We have been told that it is just as good evangelism to secure conditions that will prevent a man from becoming a prodigal as to rescue a prodigal. Jesus Christ is turning the thoughts and investigations of men to the causes of sin and crime; and already we are beginning to reap the harvest in the elimination of slums, the establishment of garden cities, the prohibition of the barroom, shorter hours of labor, and many other reforms for the betterment of the people." —*Department of Temperance and Moral Reform, Methodist Church of Canada, 1911-12.*

"But the social movement, as related to the Church, is concerned not only with the Kingdom of God, the ideal society; it is concerned with the individuals who shall go to make up that society. The social movement must have as its ultimate aim the liberation and the development of personality. Unless it succeeds in giving to the 'undermost man' a chance to recognize his own 'innermost worth,' and to develop that worth in relation to God and to his fellows, the social movement of to-day, like many previous movements of history which started with glowing hopes, shall ultimately come to naught. It need not be thought, however, that in saying this we are turning our backs upon the social movement and giving place to a narrow individualistic interpretation of the Gospel, which is being outgrown. We would insist rather upon a return to the original spirit of the Gospel in and through the social movement of our day. If the movement has seemed to go astray, it is for the Church to call it back to fundamental principles; it is for the Church to insist upon the value of the soul and to claim the recognition of that value by all who profess to be interested in the welfare of human society on earth. In this ultimate criterion of soul value we believe that the social worker and the workingman outside the ranks of organized Christianity would eventually acquiesce. We believe that at the bottom of the heart of every human

being is a groping desire for spiritual growth. We believe that the men and women for whom we make our plea are not finally concerned with mere questions of decent homes, adequate provision for the necessities, and a reasonable amount of some of the comforts of life, but that their cry for justice is based fundamentally upon the conviction that to them is given, under present conditions, no adequate opportunity for the realization of their own individuality. But it is, after all, only as society itself is reconstructed that the individual can come fully to his own. There can be no true regeneration of the individual which does not involve the regeneration of society, nor any true regeneration of society without the regeneration of the individual."—*Protestant Episcopal General Convention*, 1913.

"Above all, the Christian Church is coming to realize that in this she is not turning aside from her task; for it she needs no new forces. It is simply the translation of her spiritual culture into a great human service in obedience to the command of her Master.

"It is not confusing the Kingdom of Heaven with an economic state of equilibrium. It is not simply resolving man's spiritual and moral life into an economic process. If it were, it would be calamitous and sad.

"It is the attempt to make our economic order the outward and material expression of our moral and spiritual principles, or, to put it conversely, it is making our moral and spiritual life the ideal and end of our economic order.

"We are not to confuse the worship with the material building in which we hold it. We realize that upon this earth heavenly treasures must be kept in earthen vessels. A pure body is the only fitting habitation of the soul.

"We are not to forget that we can have no Kingdom of Heaven on earth until our economic programs are fashioned in the light of spiritual ideals and with spiritual ends in view, and we are to remember that the world will come together in the consummation of sympathy, tenderness, and brotherhood only when all men are brought to sit together at the feet of Christ.

"The Church is thus not turning aside from her task, neither is she creating new forces. Still further than this, we are happily discovering that the conservation of the evangelistic note is an essential to an effective social gospel, and are no longer disposed to rend asunder what Christ has joined together.

"Two things the Church must gain: the one is spiritual au-

thority; the other is human sympathy. And be her human sympathy ever so warm and passionate, if she have not her spiritual authority, she can do little more than raise a limp signal of distress with a weak and pallid hand. But if, on the other hand, she assumes a spiritual authority without a commensurate human sympathy, she becomes what her Master would call 'a whited sepulcher filled with dead men's bones.'"
—*Federal Council*, 1912.

BIOGRAPHICAL SKETCHES OF THE ASSOCIATED SECRETARIES.

REV. CHARLES S. MACFARLAND—Yale University, Yale Divinity School, and study abroad.

General Secretary of the Y. M. C. A.; Pastorates of churches in Boston, Mass.; Malden, Mass.; South Norwalk, Conn.; lecturer at Yale Divinity School.

Author—"Old Puritanism and the New Age," "The Spirit Christlike," "Jesus and the Prophets," "The Infinite Affection," "Spiritual Culture and Social Service."

Editor and Contributor to "The Christian Ministry and the Social Order," and "Christian Unity at Work."

Secretary of the Commission on the Church and Social Service, 1911; Acting Executive Secretary of the Federal Council of the Churches of Christ in America, 1911; Secretary of the Federal Council of the Churches of Christ in America, 1912.

REV. HENRY A. ATKINSON—Pacific Methodist College, California and Northwestern University, Evanston, Ill.

Pastorates of churches at Albion, Ill.; Springfield, O., and Atlanta, Ga. Secretary of Labor and Social Service for the Congregational Churches, 1910.

Author—"The First Christmas," "The Church and People's Play." Collaborated in "The Social Creed of the Churches."

Secretary of the Social Service Commission of the Congregational Churches, 1913.

Associate Secretary of the Federal Council Commission on the Church and Social Service.

REV. SAMUEL ZANE BATTEN—Bucknell University, Crozer Theological Seminary.

Pastorates—Tioga, Pa.; Brookville, Pa.; Philadelphia, Pa.; New York City, N. Y.; Morristown, N. J.; Lincoln, Neb.

Author—"The New Citizenship," "The Christian State," "The Social Task of Christianity."

Secretary Department of Social Service and Brotherhood of the Northern Baptist Convention, 1912.

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Associate Secretary of the Federal Council Commission on the Church and Social Service.

REV. FRANK M. CROUCH—Cornell University and Episcopal Theological Seminary of Cambridge, Mass.

Teacher at Cornell University and Boys' High School, Brooklyn.

Assistant Minister at the Church of Holy Trinity, Brooklyn.

Editor "Social Service at the General Convention of 1913."

Elected Field Secretary of Protestant Episcopal Church, 1912.

REV. CHARLES O. GILL—Yale University, Yale Divinity School, Union Theological Seminary.

Teacher King's School for Boys, Stamford, Conn.; Missionary at Pekin, China; pastorates at Westmore, Vt.; Jericho Center, Vt.; West Lebanon, N. H.; Hartland, Vt.

Author—"The Country Church."

Field Investigator for the Committee on Church and Country Life of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

REV. HARRY F. WARD—University of Southern California; Northwestern University; Harvard University.

Head resident of the Northwestern University Settlement, Chicago. Thirteen years pastor in Chicago, ten of them in Institutional churches, in downtown and industrial neighborhoods.

Editor—"Social Ministry," and first edition of "The Social Creed of the Churches." Wrote present edition of "The Social Creed of the Churches."

Secretary—The Methodist Federation for Social Service, Evanston, Ill.

Associate Secretary of the Federal Council Commission on the Church and Social Service. Professor of Social Service in the School of Theology of Boston University.



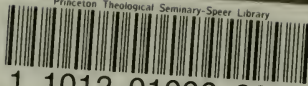


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